Diligent Reader,

IF thou seriously consider that we are fallen into the last days and ages of the World, in which the Lord of Heaven and Earth will come and plead with his Enemies, and to recompence them according to their works, Rev. 20. 12. 2 Cor. 5. 10. Mat. 16. 27. and that the terrible day of the Lord is coming wich burns as an Oven, and all his Enemies are before him as stubble, and he will call all men high and low, rich and poor to an account for their deeds done, and reward every one according to their works, whether they be good or whether they be bad: The serious consideration of these things should put thee to a stand, to search and to see how it stands between thee and the Lord. And if thou desires the knowledge of the living God and of his eternal Truth, and desires to know the dealings of the Lord with his people, and his seed here upon the earth, since he made man and created him, and gave him a being upon the earth, look into this following Extract which is taken out of the Scriptures, and thou mayst thereby see how the Lord hath led his seed and people from the beginning of

the World until this present day: As also his tender care and love that he hath exercised unto them all along as thou thy self will judge in the reading of this Treatise through, which will be for thy own advantage, and the building of thee up in the knowledge of the Lord and his Truth, and also in the knowledge of the Scriptures, which too many are and have been ignorant of, and therefore have they dyed in their sins, according as Christ saith, if you do not believe that I am he ye shall dye in your sins, Joh. 8. 24. And none do believe that Jesus is Christ, but who believes in his light and in his holy Spirit; for that is the unction of the holy one, the anointing which is the Christ, which is the truth and is no lie, and which leads into all truth, which Christ Jesus promised he would send when he went to his Father, in John 16. It is expedient for you, saith he, that I go away, for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you: howbeit when the Spirit of truth is come he shall guide you into all truth, for he shall not speak of himself, but he shall receive of mine and shew it unto you; all things that the Father hath are mine, therefore I said unto you he shall take of

mine

mine and shew it unto you, thou mayst read of this at large in this Chapter. So this is the very life of our knowledge of the truth to mind the light of the Lord Jesus Christ which is in thy heart, and his Spirit that he hath put in thy inward parts, and with that eye read this following Treatise in sobriety, gentleness, and meekness of Spirit, without partiality or prejudice, and thereby thou mayst gain knowledge and understanding into the truth of God, and also into the Scriptures which it may be thou didst not know before. Thou mayst also read in this following Book of the Redemption and bringing back of the Captivity of the Church of Christ, whose day of redemption and deliverance comes as is shewed therein by the Scriptures: and so as I said before being the time is short, and the Lord cometh as a thief in the night, and the servant knoweth not at what hour his Lord cometh: Therefore Christ saith it is good for you to be ready, for in such an hour as you think not of the Son of man cometh, blessed is the Servant whom the Lord when he cometh findeth watching; watch therefore for you know not at what hour the Lord cometh, Mat. 24. *so in this time and day all people had need to be found watching, lest they say*

peace when sudden destruction cometh upon them. So in love to the Souls of all people upon the whole earth is this written, and that it might be of advantage to all people is the end of the writing of this following book.

And the Lord *that hath opened and moved by the power of his holy Spirit in writing of it, make it also effectual and of use and service for the salvation of the Souls of all the Readers of it.*

M. F.

Geneſis.

IN the beginning was the word, and the word was with God, and the word was God, the ſame was in the beginning with God, all things were made by him and without him was not any thing made that was made. *Joh.* 1. This is the teſtimony and the record of *John* the beloved Diſciple that leaned on Jeſus breaſt, this agreeing with the firſt of *Geneſis*; In the beginning God created the heaven and the earth, and the earth was void, and without form, and darkneſs was upon the face of the deep; and the Spirit of God moved upon the face of the waters, and God ſaid let there be light and there was light. 1 *Joh.* 5. 7. So here is the record which is in heaven, God, the Spirit, and the Word that was in the beginning with God, by which all things were made and created, the Heavens and the Earth, the Sea and the firmament, and all things that are therein, and every living creature that moveth in the Sea, and upon the Earth, were created by the word of God, and God ſaw every thing that he had made, and behold it was very good, and God ſaid let us make man in our own likeneſs, and let them have dominion, ſo God created man in his own image, in the image of God created he him, male and female created he them.

To this agrees *Mat.* 19. 4. where Chriſt ſaith, have you not read, he that made them in the beginning made them male and female, female added to *male* ſignifieth to encreaſe, to multiply or bring forth. So here is all the diſtinction that the word that was in the beginning made between them, God called them male and female: the ſame *John* as beats witneſs of the word that was in the beginning with God, alſo bears witneſs that the word was made fleſh, *Joh.* 1. 14. and dwelt among us, and we beheld his glory as the glory of the only begotten Son of the Father, which is Chriſt in the male and female, this is the true

image

image of God full of grace and truth, according as the Apostle saith in the *Ephes.* 4. 24. *Eph.* 2. 10. And that you put on the new man which after God is created in righteousness and true holiness; and this word stood in the decree and election of God, until it was made flesh, his Son manifested in the flesh, which makes and creates the image of God in the male and in the female, in righteousness and true holiness in the male and female; *Gal.* 3. 28. The males were to be the Lords, *Exod.* 13. 13. 15. 16. *Lev.* 1. 3. They were to offer a male without blemish, *Mal.* 1. 14. they were cursed that had a male in their flock and offered unto the Lord a corrupt thing. and again *Exod.* 13. 2. and *Numbers* 18. 15. According to this Law of *Moses Joseph* and *Mary* observed the command of God, and circumcised *Jesus* on the eight day, as it is written in the Law of the Lord, every male that openeth the womb shall be called holy to the Lord, *Luke* 2. 21. 23. here is the true and living image which God has created in the male and female; but here lies the mystery, God manifested in the flesh, which is yet hid to the most of men, that lies in the fall, but perfectly known to those that are in the resurrection and redemption. Howbeit on the sixth day the Lord formed man of the dust of the ground and breathed into his nostrils the breath of life, and the man became a living Soul. And the Lord God planted a Garden Eastward in *Eden*, and the Lord God took the man and put him in the Garden of *Eden* to dress it and to keep it *ver.* 15. and the Lord God said it is not good for man to be alone, I will make him an help meet for him; and the Lord God caused a deep sleep to fall upon *Adam*, and he slept, and he took one of his ribs and closed up the flesh thereof, and the rib which the Lord God had taken from man made he a woman, and brought her unto the man; and *Adam* said this is now bone of my bone and flesh of my flesh she shall be called woman, because she was taken out of man. So *Adam* gave names to all the creatures, for God brought every beast of the field, and every fowl of the air unto *Adam*, that he might give names unto them, and so he brought the woman unto *Adam*, and he called her woman, because she was taken out of man.

Now

Now the Serpent being more ſubtle than any beaſt of the field which God had made, he began to exerciſe his ſubtlety, and to lay his temptations and ſnares unto the innocent and weak, and ſo began with the woman which was but a part of man; and in the firſt place told her a lie to entice her to break the command of the Lord God, which the Lord God ſtrictly commanded the man that he ſhould not eat of it, for in the day that thou eats thou ſhalt ſurely die ſaith the Lord: ſaith the Serpent, hath the Lord God ſaid that ye may not eat of every tree in the Garden? the woman ſaid unto the Serpent, we may eat of the trees of the Garden, but of the fruit of the tree that is in the midſt of the Garden, God hath ſaid, ye ſhall not eat, neither ſhall ye touch it leſt ye die; the Serpent ſaid, ye ſhall not ſurely die. Here was the lyar, and ſo Chriſt ſaith of him, *Joh.* 8. 44. ye are of the Father the Devil, and the luſt of your Father ye will do, he was a Murtherer from the beginning, and abode not in the truth becauſe there is no truth in him, when he ſpeaketh a lie he ſpeaketh of his own, for he is a lyar and the Father of it, 1 *Joh.* 3. 8. he that committeth ſin is of the Devil, for the Devil ſinned from the beginning; ſo this was he that did encounter with weak and innocent woman, and when he led out her eyes to look upon the tree, ſhe ſaw it was good and pleaſant to the eye, and a tree to be deſired to make one wiſe, and ſhe took of the fruit thereof to eat, and gave alſo unto her Husband and he did eat with her: And ſo here they both came into the diſobedience and fell from the command of God, lending their ears, their minds, and their eyes to the temptation of the Devil, fell from righteouſneſs, fell from innocency and holineſs, and ſo became tranſgreſſors againſt God and breakers of his commands. And ſo the Devil was the Original and beginning of this ſin and tranſgreſſion, and they hearkening unto his temptation, and anſwering unto his deſires, and joining with him in it, came under the curſe and ſo was driven out from the preſence of God, and ſo dread and fear took hold on them, that when they heard the voice of God they hid themſelves from his preſence among the trees of the Garden, and when the Lord called unto *Adam*, he heard his voice and was afraid

 becauſe

becauſe he was naked; the Lord ſaid, who told thee thou waſt naked? haſt thou eaten of the tree whereof I told thee thou ſhouldſt not eat? the man ſaid, the woman thou gaveſt to be with me, ſhe gave me of the tree, and I did eat. And the Lord ſaid unto the woman, what is this that thou haſt done? and the woman ſaid the Serpent beguiled me and I did eat: and the Lord ſaid unto the Serpent becauſe thou haſt done this, thou art curſed above all cattel, and above every beaſt of the field, upon thy belly ſhalt thou go, and duſt ſhalt thou eat all the days of thy life. *Gen.* 3. 14.

This is the Serpents portion, and the decree of God upon him for evermore, and all that are of his Spirit, that hearken to his temptations, who diſobey the command of the living *God*, and tranſgreſs againſt him, he that commits ſin is of the Devil 1 *Joh.* 3. And the Lord ſaid I will put enmity between thee and the woman and between thy ſeed and her ſeed, it ſhall bruiſe thy head, (mark, that the womans ſeed ſhall bruiſe the Serpents head, the Lord hath ſaid it) and thou ſhalt bruiſe his heel, *Gen.* 3. 15. and this hath been and is fulfilled, the heel of the precious ſeed hath been bruiſed ever ſince the day that *Adam* fell, the Lamb hath been ſlain from the foundation of the world, *Rev.* 13. 8.

The deſcending part of the Lamb hath been bruiſed and ſlain ſince the world had a foundation in the heart of man, for the Devil got into *Evahs* heart, and *Adams* heart by his temptation, when they obeyed the voice of the Serpent (and diſobeyed his voice that made them) he told them they ſhould be as Gods, but he became the God of that world of ſin and of tranſgreſſion; and this world is ſet in the hearts of all men in the fall, that they cannot find the beginning or the end of the work of God, *Eccl.* 3. 11. And the God of this world hath blinded the minds of all them which believe not 2 *Cor.* 4. 4. through the diſobedience that did enter into their hearts: and ſo their fooliſh hearts were darkened, and he, the Prince of darkneſs, hath ruled ever ſince this world had a foundation in the heart of man, and to this very day doth rule in the children of diſobedience, *Eph.* 2. 5, 6. And ſo that precious part of the Lamb, that deſcending part that God

hath

hath placed in mans heart, hath been and is ſlain in all the children of diſobedience, who are not riſen with Chriſt unto righteouſneſs and true holineſs. Now he that aſcended, ſaith the Apoſtle, is the ſame that deſcended firſt into the nethermoſt parts of the earth (and he that deſcended is the ſame alſo that aſcended far above all heavens, that he might fill all things, *Eph.*4.8.9.) So there hath he ſuffered and been oppreſſed as a Cart hath been with ſheaves, and born the iniquities of all above 5600 years. But the Lord of his Infinite mercy and love reſerved a remedy and redemption at that very inſtant, who decreed and ſaid that the precious ſeed of the woman ſhould bruiſe the Serpents head and break his power: And ſo as it is already manifeſted and fulfilled; the Word which the Lord ſpake that he ſhould bruiſe his heel; ſo, as certainly and aſſuredly as the word of the Lord endureth for ever, and that not one jot or tittle of it ſhall fail till all be fulfill'd; ſo certainly will he fulfill this part alſo that the ſeed of the Woman ſhall bruiſe the Serpents head and break his power; and to this purpoſe hath he redoubled his promiſe again and again as we ſhall ſhew more fully hereafter: And ſo *Adam* and *Eve* ſtood under the ſentence that the Lord pronounced upon them; unto woman that he would greatly multiply her ſorrow in her conception, and in bringing forth Children: And unto *Adam* he ſaid curſed is the ground for thy ſake, in ſorrow ſhalt thou eat of it all thy days; ſo in this miſerable ſtate they continued, and in this darkneſs, tranſgreſſion, and diſobedience. *Adam* knew his Wife and ſhe brought forth a Son; and called his name *Cain*, and *Adam* called his wife *Eve*, becauſe ſhe was the mother of all living: and this *Cain* was the fruits of the Spirit of the Devil who was a lyar and a murderer. And again ſhe bare his brother *Abel*, and *Cain* was a tiller of the ground, but *Abel* was a keeper of Sheep; and in proceſs of time it came to paſs, that *Cain* brought of the fruit of the ground an offering unto the Lord, and *Abel* he alſo brought of the firſtlings of his flock, and of the fat thereof, and the Lord had reſpect unto *Abel* and his offering (for the Apoſtle ſaith *Heb.* 11.4. by faith *Abel* offered unto God) but unto *Cain* and his offering he had no reſpect:

And *Cain* was wroth, and his countenance fell; and the Lord ſaid unto *Cain*, why art thou wroth? and why is thy countenance fallen? if thou doſt well ſhalt thou not be accepted? if thou doſt not well ſin lyeth at thy door; And unto thee ſhall be his deſire, and thou ſhalt rule over him, *Gen.* 4. 7.

But the Apoſtle ſaith, that *Abel* offered a more excellent offering than *Cain*, by which he obtained a witneſs that he was righteous, God teſtifying of his guifts, and by faith he being dead yet his bloud ſpeaketh; *Heb.* 11. 4. and alſo *Cain* manifeſted what ſeed he ſprang from, unto which God ſaid, I will put enmity between thee and the woman, and between thy ſeed and her ſeed, which ſeed was a lyar and a murderer from the beginning: and *Cain* talked with his brother, and it came to paſs that when they were in the field, that *Cain* roſe up againſt *Abel* his brother and ſlew him: and wherefore ſlew he him? becauſe his own works were evil and his brothers righteous 1 *Joh.* 3. 12. And this *Cains* Spirit hath remained amongſt men to this very day, for he ſlew his brother about offering unto God, and the worſhip of God; and ſo this *Cains* ſpirit hath been ſlaying, and killing, and perſecuting ever ſince, (about Offerings, and Sacrifices, and Worſhips) righteous *Abel*, and that ſpirit which God accepts hath been perſecuted aud ſlain, and is to this day. But God will fulfill the words of Chriſt upon them, *Mat.* 23. 35. that upon you might come all the righteous blood ſhed upon the earth, from the blood of rightous *Abel*: but the Lord knew when *Abel* was ſlain, and he knows, and ſees, and hath ſeen all the righteous blood that hath been ſhed ſince *Abel*: and the Lord ſaid unto *Cain*, what haſt thou done? the voice of thy brothers blood hath cryed to me from the ground, and now thou art curſed from the earth which hath opened her mouth to receive thy brothets blood from thy hand, *Gen.* 4. 10, 11. And under this curſe all *Cains* ſpirit and off-ſpring remains, a fugitive and vagabond from the Lord; for *Cain* went out from the preſence of the Lord, and dwelt in the Land of *Nod. ver.* 16. And *Adam* knew *Eve* his Wife again, and ſhe bare a Son and called his name *Seth*, for God (ſaith ſhe) hath appointed me another Son inſtead of *Abel* whom *Cain* ſlew: So here

here is another Son brought forth of *Abel*'s ſeed which the Lord accepted, and to which the promiſe of the Lord remained: and to *Seth*, to him alſo there was born a Son, and he called his name *Enos*, then began men to call upon the name of the Lord: here was the right ſeed again, which ſet up the worſhip of God, as you may read in the fifth of *Geneſis* the Generations of them that worſhipped God in that day from *Adam*, ſome of which the Apoſtle bore witneſs of in *Heb.* 11. 5.

By Faith *Enoch* was tranſlated that he ſhould not ſee death, and was not found becauſe God had tranſlated him, for before his tranſlating he had this teſtimony that he pleaſed God. By faith *Noah* being warned of God of things not ſeen as yet, moved with fear, prepared an Ark to the ſaving of his houſe, by the which he condemned the world, and became heir of the righteouſneſs which is by Faith, *ver.* 7. So here the Lord had a Church then upon the earth, that worſhipped, and ſerved, and feared, and walked with the Lord, and dyed in the faith, as the Apoſtle bears witneſs of in *Heb.* 11. and may be read at large in *Gen.* 5. which was of that ſeed which God accepted. *Enoch tranſlated.*

And *Lamech* lived 182 years and begat a Son, and he called his name *Noah*, ſaying, this ſhall comfort us concerning the work and toil of our hands, becauſe of the ground which the Lord hath curſed, *Gen.* 5. 28.

Here *Lamech* was a Prophet concerning his Son *Noah*, which the Apoſtle witneſſes to be a Preacher of Righteouſneſs, 2 *Pet.* 2. 5. And *Noah* was 500 years old and begat *Shem*, *Ham*, and *Japhet*; for it came to paſs when men began to multiply upon the face of the earth, and daughters were born unto them, and the Sons of God ſaw the daughters of men were fair, and they took them Wives of all which they choſe, *Gen.* 6. 2.

And ſo here again, the earth was corrupted, and here they fell again into tranſgreſſion, and the Lords Spirit was grieved, and the Lord ſaid my Spirit ſhall not alwaies ſtrive with man for that he is but fleſh, yet his daies ſhall be 120 years, and God ſaw that the wickedneſs of man was great in the earth, and that every imagination of the thoughts of his heart was evil, and that

continually; and it repented the Lord that he had made man upon the earth, and it grieved him at his heart; and the Lord said I will destroy man, whom I have created, from the face of the earth, both man and beast, and the creeping things, and the fowls of the air, for it repenteth me that I have made them. But *Noah* found grace in the eyes of the Lord, *Noah* was a just man and perfect in his Generation, and *Noah* walked with God, and the earth was corrupt before God, and the earth was filled with violence; and God looked upon the earth, and behold it was corrupt, for all flesh had corrupted his way: and God said unto *Noah*, the end of all flesh is come before me, for the earth is filled with violence through them, and behold I will destroy them with the earth, make the an Ark of *Gopher* wood, *&c.* So *Noah* being a perfect and just man obeyed the Lord, and set about the work, for he had the Lords word and promise, *Gen. 6.* 18. with thee I will establish my Covenant, and thou shalt come into the Ark, thou and thy Sons and thy Wife, and thy Sons Wives with thee: So *Noah* laboured in the work and Commandment of the Lord, and preached amongst them, after the Lord complained of the wickedness of men, a hundred years before the flood; in which time the long suffering of God waited while the Ark was preparing, so that there was but eight persons saved 1 *Pet.* 3. 20. And *Noah* took of every living thing of all flesh, two of every sort, and brought into the Ark to him, to keep them alive, according as the Lord commanded him, male and female of every sort, and of the fowls after their sort, and the cattel after their kind, and of every creeping thing after his kind, two shall come unto thee of every sort to keep them alive, and take unto thee of all food that is eaten, and it shall be meat for thee and them, thus did *Noah* according to all that God commanded him.

The Lord God said unto *Noah*, come thou and all thy house into the Ark, for thee have I seen righteous in this Generation, and of every clean beast take with thee by sevens, males, and females, for yet seven days and I will cause it to rain upon the earth forty days and forty nights, and every living substance that I have made, will I destroy from the face of the earth.

And *Noah* did according to all that the Lord commanded him, and

and *Noah* was 600 years old, when the floods of the Waters were upon the earth; and *Noah* went in, and his Sons, and his Wife, and his Sons Wives with him into the Ark; and here was his Father *Lamech*'s Prophecy fulfilled, *Cen.* 5. 29. who saw the curse upon the ground, which by reason of sin and wickedness the Lord cursed: he saw this before it came, even when he named his Son *Noah*, saying this same shall comfort us, and so he did, for through his faithfulness unto the Lord in this wicked Generation, the Lord had respect unto him who was a just and perfect man, preserved him and his house even in that great deluge, that they might be a seed unto the Lord God; and so here it is proved that the Lord had a Church upon the earth, that served the Lord, and walked with him even before the flood, as the Apostle bears witness, *Jude* 14. *Enoch* also, the seventh from *Adam*, propheſied of these, saying, behold the Lord cometh with ten thousand of his Saints, to execute judgment upon all, and to convince all that are ungodly amongst them, here *Enoch* propheſies of the eternal truth that was to be revealed. And *Peter* saith, God spared not the old world, but saved *Noah* the eight person a Preacher of righteousness, by which he went and preached to the Spirits in Prison, when once the long suffering of God waited in the days of *Noah* while the Ark was prepared, wherein few, that is, eight souls were saved, 1 *Pet.* 3. 19, 20. So brought in the flood upon the world of ungodly, 2 *Pet.* 2. 5. So he saved a seed for himself of those that worshipped and served him; but these were not of *Cain*'s stock, that slew his brother *Abel*, but these were of that seed which *Cain* persecuted, and whose blood cryed to the Lord for justice against the murderer, which seed hath suffered ever since by that murdering, persecuting spirit, and that was *Cain*'s stock that corrupted the earth, and filled it full of violence, by which they grieved the Lord at the very heart, as *Jude* saith in the 10. *ver.* But these speak evil of dignities which they know not, but what they know naturally as brute beasts, in those things they corrupt themselves, wo unto them for they have gone in the way of *Cain*: So *Cain*'s spirit is always full of wrath, envy, murder, and bloodshed: and so this fulfils the word of the Lord unto the Serpent, when he said, I will put

enmity

enmity between thee and the woman, and between thy seed and her seed; and so upon this seed and world of ungodly men the Lord brought the flood, and overflowed the whole world because of their wickedness, so that all flesh dyed, and every living substance was destroyed, *Noah* only remained alive and they that were with him in the Ark. And the waters prevailed upon the earth 150 days, and in the second Month, on the 27. day of the month the earth was dryed, and God spake unto *Noah* saying, Go forth of the Ark thou and thy Wife, and thy Sons and thy Sons Wives with thee, and bring forth with thee every living thing that is with thee, *&c.* and *Noah* went forth and every living thing that was with him after his kind went forth out of the Ark.

And *Noah* builded an Altar unto the Lord and took of every clean beast, and of every clean fowl and offered burnt-offerings on the Altar, and the Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the earth any more for mans sake, for the imaginations of his heart are evil from his youth, neither will I again smite any more every thing living as I have done; while the earth remaineth, seed time and harvest, cold and heat, Summer and Winter, day and night shall not cease, *Gen.* 8. 20, 21, 22.

And God blessed *Noah* and his Sons, and said unto them be fruitful and multiply and repleniſh the earth, and the fear of them and the dread of them shall be upon every beast of the earth, and upon every fowl of the air, the power of all living, the living creatures, the Lord delivered into the hands of *Noah* and his Sons, and the Lord said every thing that liveth shall be meat for you, even as the green Herb, I have given you all things; but flesh with the life thereof which is the blood thereof you shall not eat. And surely your blood of your lives will I require, at the hand of every beast will I require it, and at the hand of man, and at the hand of every mans brother will I require the life of man, *Gen.* 9. 4, 5.

So here the Lord warned them before hand, not to kill one another, as *Cain* had done his brother, no nor the beasts to kill them,

them, who so sheddeth mans blood, by man shall his blood be shed, for in the image of God made he man *ver.* 10. And to *Noah* and to his Sons, he said, be fruitful and multiply, and bring forth abundance in the earth, and multiply therein, and behold I will establish my Covenant with you, and with your seed after you, neither shall all flesh be cut off any more, neither shall there any more be a flood to destroy the earth; and God said, this is a token of the Covenant that I will make between me and you, I do set my Bow in the Cloud, and it shall be seen in the Cloud, and I will remember my Covenant, and I will look upon it, that I may remember the everlasting Covenant between me and every living Creature of all flesh upon the earth. And the Sons of *Noah* that went forth of the Ark were *Shem*, *Ham*, and *Japhet*; *Ham* is the Father of *Canaan*, these are the three Sons of *Noah*, and of them was the whole earth spread.

And *Noah* began to be a Husbandman, and he planted a Vinyard and drank of the Wine, and was drunk, and he was uncovered within his Tent; and *Ham* the Father of *Canaan* saw the nakedness of his Father, and told his two Brethren without; and *Shem* and *Japhet* took a Garment and laid it upon both their Shoulders and went backward and covered the nakedness of their Father, and their Faces were backward, and they saw not their Fathers nakedness, *ver.* 23.

So this cursed *Ham* he could look upon his Fathers nakedness and lay it open to his Brethren, but his Brethren covered his nakedness and could not look upon him. And *Noah* when he awoke from his Wine he knew what his younger Son *Ham* had done unto him, and he said cursed be *Canaan* a servant of servants shall he be unto his brethren; and he said blessed be the Lord God of *Shem*, and *Canaan* shall be his servant; and God shall enlarge *Japhet*, and he shall dwell in the Tents of *Shem*, and *Canaan* shall be his servant. Here *Noah* had the inspiration of the Almighty, and was a true Prophet concerning his three Sons, and they which he blessed is blest, and he whom he cursed is curst; and according to his Propheſie the Lord hath enlarged *Japhet*, for of *Japhet*'s stock is the Isles of the Gentiles as you may read Chap. 10. *ver.* 5.

 And

And of *Shem*'s stock came *Abraham* the Father of all the faithful, to which the promise of the Lord is, and Christ Jesus the seed of the promise is not only given a Covenant unto *Abraham* and his seed the Jews, but he is also given a light to the Gentiles, that he may be Gods salvation to the ends of the earth. And so here is *Noah*'s Prophesie fulfill'd upon *Shem* and *Japhet*, that as they joined together in covering their Father's nakedness, so Christ Jesus the everlasting Covenant hath joined them together in one, and will be their salvation to the ends of the earth: and so *Japhet* dwells in the Tents of *Shem* in God's Covenant of light: And so *Ham*'s stock is of the cursed seed, he begat *Cush*, and *Cush* begat *Nimrod*, and he was a mighty hunter, and a great man in the earth, and the beginning of his Kingdom was *Babel* in the Land of *Shinar*, as ye may read in *Gen.* 10.

The whole earth at that time was of one Language, and this *Nimrod* began to build a City in the plain of *Shinar*, and this *Ham*'s stock, and *Nimrod*'s stock they would go make brick, and they would go build a City and a Tower whose top may reach to Heaven, lest we be scattered upon the face of the earth, say they; and the Lord God came down to see the City which the Children of men builded; and the Lord said let us go down and confound their language, that they may not understand one anothers speech: so the Lord scattered them abroad from thence upon the face of the earth, and they left off to build the City, therefore is the name of it called *Babel*, because that there the Lord did confound the Language of all the earth: and the cause of this was the pride of cursed *Ham*'s stock, and *Nimrod* that would be so great that he would build a Tower to Heaven, that he might not be scattered, but his Kingdom is *Babel*, and from thence they were all scattered, and this was the beginning of many Languages, even a curse from God upon *Ham*'s stock, for before the earth was all of one Language; for *Ham*'s stock is of the cursed seed, and for their sakes the Language was confounded, and they scattered over the earth. Now the Generations of *Shem* you may read of in *Gen.* 11. 10. to the end.

And *Terah* lived 70 years and begat *Abram*, *Nahor*, and *Haran*,

ran, ver. 26. and *Haran* begat *Lot*, and *Haran* died before his Father *Terah* in the Land of his Nativity, *Ur* of the *Caldees*: and *Abram* and *Nahor* took them Wives, the name of *Abram*'s Wife was *Sarai*, and the name of *Nahor*'s Wife was *Milcah*, and *Terah* took *Abram* his Son, and *Lot* the Son of *Haran* his Son's Son, and *Sarai* his daughter-in-law, his Son *Abram*'s Wife, and they went forth with him into *Ur* of the *Caldees*, to go into the Land of *Canaan*, *Gen.* 11. 31. And the Lord said unto *Abram* get thee out of thy Country and from thy kindred, and from thy Fathers house, into a Land that I will shew thee, and I will make of thee a great Nation, and I will bless thee and make thy name great, and thou shalt be a blessing, and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the Families of the earth be blessed.

So *Abram* departed as the Lord had spoken to him, and *Abram* took *Sarai* his Wife, and *Lot* his Brother's Son, and all their substance that they had gathered, and the Souls that they had got in *Haran*, and they went forth to go into the Land of *Canaan*, and into the Land of *Canaan* they came; and *Abram* passed through the Land to *Sechem*, unto the plain of *Moreh*, and the *Canaanite* was then in the Land: this *Canaanite* was of *Ham*'s stock and seed, which afterward the Lord drove out to bring in his own seed of his Promise.

And the Lord appeared unto *Abram*, and said, unto thy seed will I give this Land; and there *Abram* built an Altar unto the Lord who appeared unto him there in the Land, though the *Canaanite* was there; and *Abram* removed from thence unto a mountain on the east of *Bethel*, and pitched his Tent, and there he builded an Altar unto the Lord, and called upon the name of the Lord.

And sojourned towards the South, and there was a grievous Famine in the Land, and *Abram* and his Wife, and *Lot* went down into *Egypt* to sojourn there, because the Famine was great, and there they stayed in *Egypt* till they were grown very rich in Cattel, in Silver, and in Gold. And *Abram* came back again out of *Egypt*, and his Wife, and *Lot*, and all that they had, and he

went on his journey from the South even to *Bethel*, unto the place where his Tent had been in the beginning, and unto the place of the Altar which he had made there at first, there *Abram* called on the name of the Lord, even in the Land which the Lord had given unto him; he came back unto it from *Egypt*, he and his Wife, and *Lot*, and all their substance and Cattel, but their Servants and Herdsmen could not agree; and *Abram* desired that there might be peace betwixt *Lot* and him because they were brethren; and *Abram* said, the whole Land is before thee, separate thy self from me, and take the one hand: and I will take the other; and *Lot* chose the plain of *Jordan* because it was well watered, and as the Garden of the Lord, and *Abram* dwelt in the Land of *Canaan*, and *Lot* dwelt in the Cities of the plain, and pitched his Tents towards *Sodom*; but the men of *Sodom* were wicked, and sinned before the Lord exceedingly, for they were of *Ham*'s stock, and of that cursed seed, for he was the Father of *Canaan*; and the Lord said unto *Abram*, after that *Lot* was separated from him, lift up now thine eyes, and look from the place where thou art, Northward, and Southward, and Eastward, and Westward, for all the Land which thou seest to the will I give, and to thy seed for ever; and I will make thy seed as the dust of the earth, so that if thou canst number the dust of the earth then shall thy seed be numbred.

Abram removed his Tent and came and dwelt in the plain of *Mamre* which is in *Hebron*, and builded there an Altar unto the Lord, and called upon the name of the Lord: Then there was a great battel fought about *Sodom* and *Gomorrah*, four Kings against five made War, and they took *Lot*, *Abraham*'s brothers Son, a Prisoner, and all his goods. And when *Abram* heard they had taken his Brother's Son captive, he armed his servants that were born in his house, and pursued them unto *Dan*, and pursued them unto *Hobah*, and he brought back all the Goods, and he also brought again his brother *Lot*.

And when *Abram* returned back from the slaughter of the Kings, *Melchisedec* King of *Salem* brought forth bread and Wine, and he was the Priest of the most high God, and he blessed him

and

and said, blessed be *Abram* of the most high God, possessor of Heaven and earth, and blessed be the most high God which hath delivered thine enemies into thine hand, and *Abram* gave him Tyths of all.

Now the Scripture saith, that Christ the everlasting high Priest, is after the Order of *Melchisedec*, *Psal.* 110. 4 *David* saith the Lord hath sworn and will not repent, thou art a Priest for ever after the Order of *Melchisedec*; and the Apostle saith *Heb.* 6. 20. whither the forerunner is entred, even Jesus made an high Priest for ever after the Order of *Melchisedec*, this cannot be of mortal man, nor according to mans Order, that Christ Jesus is made a Priest after: the Apostle saith, this *Melchisedec* King of *Salem*, Priest of the most high God, who met *Abram* returning from the slaughter of the Kings and blessed him, to whom *Abraham* also gave a tenth part of all. The Apostle gives the signification of his name; first, being by interpretation King of Righteousness, after that King of *Salem*, which is King of peace, without Father, without Mother, without descent having neither beginning of days nor end of life, but made like unto the Son of God, abideth a Priest continually.

This is the interpretation the Apostle gives of him, now consider, saith the Apostle, how great he is unto whom the Patriarch *Abraham* gave the tenth: Now they that are of the Sons of *Levi*, who receive the Office of Priesthood, have a commandment to take Tythes according to the Law, but he whose descent is not counted from them, received Tythes of *Abraham*, and blessed him that had the promise, and without all contradiction the less is blessed of the better, for if he had not been above *Abraham* he could not have blessed him, for here men that die, saith the Apostle, receive Tythes, but there he received them of whom it is witnessed that he liveth, *Heb.* 7. 8.

What will it advantage the Priests of this age, when they cannot prove by the Levetical Law Tythes to be lawful in these days, because they profess themselves to be Ministers of the Gospel, and their Order should be Gospel-Order; and they bring *Melchisedec*, that he took Tythes, and they bring *Abraham* who

is the seed that God hath blessed, that had the promises of God unto him, that paid them; and they themselves are mortal, sinful men that takes the Tythes, and people that are loaden with sin and iniquity pays the Tythes, what example have these from *Melchisedec*'s Order? after whose Order Christ Jesus the everlasting high Priest is made; for *Levi* that took Tythes, paid Tythes in *Abraham* nnto *Melchisedec*: for he was in the loins of his Father when *Abraham* met him; if there were perfection in the *Levitical* Priesthood which is after the Order of *Aaron*, what needed there another Priest after the Order of *Melchisedec*, for it is evident that our Lord sprang out of *Judah*; it is also evident, that after the Order of *Melchisedec* there ariseth another Priest who is made not after the Law of a carnal commandment, but after the power of an endless life; for being that the Priesthood is changed, there must of necessity be a change of the Law, *Heb.* 7. for he testifieth, thou art a Priest for ever after the Order of *Melchisedec*; which Order is not of a carnal commandment, neither is this Priest a mortal man subject to fall and infirmities. More might be said concerning this *Melchisedec* which met *Abraham* and blessed him, but the Apostle is very large in the demonstration of him, for he saith, *Heb.* 5. 11. that he had many things to say of him hard to be uttered, because they were dull of hearing.

After these things the word of the Lord came to *Abram* in a Vision, saying, Fear not *Abram* I am thy shield, and thy exceeding great reward: and *Abram* said, Lord God what wilt thou give me seeing I go childless, and one that is born in mine house must be mine heir: the Lord said, this shall not be thine heir, but one that comes out of thine own bowels shall be thine heir: and the Lord said, look up towards Heaven, and tell the Stars if thou beest able to number them, and he said so shall thy seed be, and *Abram* believed, and it was accounted to him for righteousness.

* And when *Abram* was 99 years old the Lord appeared unto him, and said, walk before me and be thou perfect, and my Covenant shall be with thee, and thou shalt be the Father of many Nations,

Nations, and thy name ſhall be called no more *Abram*, but *Abraham* ſhall be thy name, a Father of many Nations have I made thee, and as for *Sarai* thy Wife thou ſhalt not call her name *Sarai*, but *Sarah* ſhall her name be, and I will bleſs her, and ſhe ſhall be the Mother of Nations: then *Abraham* fell upon his face and laughed, and ſaid in his heart, ſhall a child be born unto him that is 100 years old, and ſhall *Sarah* that is ninety years old bear; and *Abraham* ſaid unto God, Oh that *Iſhmael* might live before the Lord: and God ſaid, *Sarah* thy Wife ſhall bear thee a Son indeed, and thou ſhalt call his name *Iſaac*, and I will eſtabliſh my Covenant with him for an everlaſting Covenant, and with his ſeed after him: and as for *Iſhmael* I have heard thee, behold I have bleſt him, but my Covenant will I eſtabliſh with *Iſaac* which *Sarah* ſhall bear unto thee at this ſet time in the next year.

And according to this the Lord ſent his Angels unto *Abraham* and *Sarah* to confirm unto them that at the time appointed ſhe ſhould bring forth a child: and the Lord ſaid unto *Abraham*, wherefore did *Sarah* laugh? ſaying, ſhall I have a child? is any thing too hard for the Lord? at the time appointed will I return unto thee according to the time of life, and *Sarah* ſhall have a Son: ſo at the ſame time, the Lord diſcovered unto *Abraham* what he intended againſt *Sodom*.

And the men turned their faces towards *Sodom*, and *Abraham* ſet them on their way: and the Lord ſaid, ſhall I hide from *Abraham* the thing that I do? ſeeing that *Abraham* ſhall be ſurely great and a mighty Nation, and all the Nations of the earth ſhall be bleſſed in him, for I know that he will command his Children and his Houſhold after him, and they ſhall keep the way of the Lord, and do juſtice and judgment, that the Lord may bring upon *Abraham* that which he hath ſpoken of him. And the Lord ſaid, becauſe of the cry of *Sodom* and *Gomorrah* is great, and becauſe their ſins are very grievous, I will go down now and ſee whether they have done altogether according to the cry of it which is come unto me, and if not I will know, and the men turned their faces from thence, and went towards *Sodom*: but

but *Abraham* ſtood before the Lord, and drew near and prayed unto the Lord for the righteous in *Sodom*, and the Lord heard him, as you may read *Gen.* 18.

And ſo the two Angels came into *Lot*'s houſe, and *Lot* received them kindly, and ſo he and all his houſe were preſerved; the men ſaid unto *Lot*, haſt thou any here beſides thy Son-in-law, and thy Sons and thy Daughters, and whatever thou haſt in the City, bring it out, for we will deſtroy this place, becauſe that the cry of it is waxen great before the Lord, and the Lord hath ſent us to deſtroy it. So the Lord rained upon *Sodom* and *Gomorrah* brimſtone and fire out of Heaven from the Lord, but juſt *Lot* was preſerved in the little City called *Zoar*, and was permitted to eſcape thither that his Soul might live, he, his Sons, and his Daughters; and all the Cities round about were deſtroyed, all the Cities of the plain.

And God remembred *Abraham* and ſent *Lot* out of the midſt of the overthrow, where *Lot* dwelt in the plain. And *Abraham* got up early in the morning, and he looked towards *Sodom* and *Gomorrah*, and the ſmoke of the Country roſe up as the ſmoke of a Furnace, *Gen.* 19. 28.

And the Lord viſited *Sarah* as he had ſaid, for *Sarah* conceived and bare *Abraham* a Son in his old age, and *Abraham* called the name of his Son that was born unto him *Iſaac*, and he circumciſed him the eight day as God had commanded him, and *Abraham* was a hundred years old when his Son *Iſaac* was born.

And it came to paſs after theſe things that God called *Abraham*, and ſaid unto him, take now thy Son, thine only Son whom thou loveſt, and get thee into the Land of *Moriah*, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

And *Abraham* roſe up early in the morning, and ſaddled his Aſs, and took two of the young men with him, and *Iſaac* his Son, and clave the wood for a burnt-offering, then on the third day *Abraham* lifted up his eyes and ſaw the place afar off, and *Abraham* ſaid unto the young men, abide you here with the Aſſes,

and

and I and the Lad will go yonder and worſhip, and come again unto you. And *Abraham* took the wood of the burnt-offering, and laid it upon *Iſaac* his Son, and he took fire in his hand, and a knife, and they went both of them together: And *Iſaac* ſpake unto *Abraham* his Father, and ſaid, my Father, and he ſaid here am I my Son, and he ſaid here is the fire and the wood, but where is the Lamb for a burnt-offering? and he anſwered, my Son the Lord will provide one: So they went both of them together, and they came to the place which God had told him of: and *Abraham* built an Altar, and laid the wood in order, and bound *Iſaac* his Son, and laid him upon the wood, and *Abraham* ſtretched forth his hand and took the knife to ſlay his Son; and the Angel of the Lord called unto him out of Heaven, and ſaid, *Abraham, Abraham?* and he ſaid, here am I, and he ſaid, lay not thine hand upon the Lad, neither do thou any thing unto him, for now I know thou feareſt God, ſeeing thou haſt not with-held thy Son, thine only Son from me; and *Abraham* lifted up his eyes and looked, and behold behind him a Ram caught in a thicket by his horns; and *Abraham* went and took the Ram and offered him up for a burnt-offering inſtead of his Son, and *Abraham* called the name of that place *Jehovah-jireh*, as it is to this day in the mount of the Lord it ſhall be ſeen. And the Angel of the Lord called unto *Abraham* the ſecond time, and ſaid, by my ſelf I have ſworn, ſaith the Lord, becauſe thou haſt done this thing, and haſt not with-held thy Son, thine only Son, that in bleſſing I will bleſs thee, and in multiplying I will multiply thy ſeed as the Stars of Heaven, and as the ſand upon the Sea ſhore, and thy ſeed ſhall poſſeſs the Gates of thine enemies, and in thy ſeed ſhall all the Nations of the earth be bleſſed, becauſe thou haſt obeyed my voice, *Heb.* 6. 23, 34. So *Abraham* and his Son returned unto his young men, and they roſe up, and went to *Beerſheba* together where *Abraham* dwelt. And *Sarah* being 127 years old ſhe died in *Kiriath-arba*, the ſame is *Hebron* in the Land of *Canaan*, and *Abraham* mourned for *Sarah*, and wept for her, and *Abraham* bought a burying place of the Sons of *Heth*, to bury his dead in out of his ſight, *Gen.* 23. So when

Abraham grew old and ſtricken in age, he cauſed his eldeſt ſervant of his Houſe to put his hand under his thigh, and made him ſwear by the God of Heaven, and the God of the earth, and ſaid thou ſhalt not take a Wife unto my Son of the Canaanites, amongſt whom I dwell, but thou ſhalt go into my Country and unto my kindred and take a Wife unto my Son *Iſaac*, and the ſervant ſaid peradventure the woman will not be willing to follow me, and *Abraham* ſaid, the Lord God of Heaven which took me from my Fathers houſe, and from the Land of my kindred, and which ſpake unto me, and ſware unto me ſaying, unto thy ſeed will I give this Land, he ſhall ſend his Angel before thee, and thou ſhalt take a Wife for my Son from thence, and if the woman will not be willing to follow thee, then thou ſhalt be clear from this mine Oath. And the Servant put his hand under the thigh of *Abraham* his Maſter, and ſware to him concerning the matter.

So the Servant believed in *Abraham*'s words, and made ready for his journey, and took with him Camels and Goods of his Maſters, and ſet forward on his journey to *Meſopotamia*; and at a well before he came to the City, he met with *Rebekah*, *Bethuel*'s daughter, whoſe Mother's name was *Milcah*, the Wife of *Nahor*, *Abraham*'s Brother, and ſhe entreated him kindly, and carried him home to her Fathers houſe, and her Father and Mother and brother *Laban* received him kindly into their houſe, and ſaid unto him, thou bleſſed of the Lord come in; and they ſet meat before him, and the ſervant declared unto him whoſe ſervant he was, and how his Maſter had ſent him, and declared what his meſſage was unto them, as the whole paſſage you may read in *Gen.* 24. Then *Laban* and *Bethuel* anſwered and ſaid, the thing proceedeth from the Lord, we cannot ſpeak unto thee good or bad; behold *Rebekah* is before thee, take her and go, and let her be thy Maſter's Son's Wife as the Lord hath ſpoken; at which words the Servant worſhipped the Lord, and bowed himſelf to the earth; and the ſervant brought forth Jewels of Silver and Gold and gave them to *Rebekah*, and gave precious things to her Mother and Brother, and when they had eat and drunk, they

ſet

set forwards towards his Master: and as they were returning home, *Isaac* met them by the way, and she said unto the servant, what man is this? and he said it is my Master, therefore she took a vail and covered her self; and the servant told *Isaac* all that he had done, and *Isaac* brought her into his Mother *Sarah*'s Tent, and took *Rebekah*, and she became his Wife, and he loved her, and *Isaac* was comforted after his Mothers death.

These are the Generations of *Isaac* *Abraham*'s Son; *Abraham* begat *Isaac*, and *Isaac* was 40 years old when he took *Rebekah* to Wife, the Daughter of *Bethuel* the *Syrian* of *Padan-Aram*, the Sister to *Laban* the *Syrian*; and *Isaac* entreated the Lord for his Wife, because she was barren, and the Lord was entreated of him, and *Rebekah* his Wife conceived, and the children struggled within her, and she said why am I thus? and she went to enquire of the Lord, and the Lord said unto her, two Nations are in thy Womb, and two manner of People shall be separated from thy Bowels, the one people shall be stronger than the other, and the elder shall serve the younger. And when her days to be delivered were fulfilled, behold there were twins in her Womb, and the first came out red all over like an hairy Garment, and they called his name *Esau*, and after that came his brother out, and his hand took hold of *Esau*'s heel, and his name was called *Jacob*; *Isaac* was threescore years old when she bare them.

Here was the two Nations and the two seeds comprehended and brought forth of one Womb, the Lord foreknowing and foreseeing this thing as he spoke unto *Rebekah*, as the Apostle testifies, that when the Children were yet in the Womb unborn, having done neither good nor evil, that the purpose of God according to the election might stand, not of works but of him that calleth; it was said unto her the elder shall serve the younger; as it is written, *Jacob* have I loved, but *Esau* have I hated, *Rom.* 9. 11, 12, 13. of this *Esau*'s stock came the *Edomites*, of which we shall say more hereafter.

But the word of the Lord by his Prophet *Malachi*, I have loved you saith the Lord, yet ye say wherein hast thou loved us? was not *Esau*, saith the Lord, *Jacob*'s Brother? yet I loved *Jacob*

and I hated *Esau*, and laid his mountains and his heritage waste for the Dragons of the Wilderness, *Mal.* 1. 2, 3. And again *Hos.* 12. *Ephraim* feedeth on wind, he daily increaseth in lies, and they do make a Covenant with the *Assyrians*, and carrieth Oyl into *Egypt*; and not only the stock of *Esau*, but also *Jacob* and *Judah*, had grieved the Lord at this time; this Propheſie was after *Judah* and *Israel* had sinned against the Lord, and commited abominations, as you may read in the 2 *Kings* 25. and *Hos.* 12. 2. The Lord hath also a controversie with *Judah*, and will punish *Iacob* according to his waies, accordiug to his doings will he recompense him, he took his brother by the heel in the Womb, and by his strength he had power with God, he had power over the Angel, he wept and made supplication unto him and prevailed, he found him in *Bethel*, even the Lord the God of Hosts, the Lord his memorial, *ver.* 5 *Esau* was a cunning hunter, and *Iacob* was a plain man dwelling in Tents, and *Isaac* loved *Esau*, but *Rebekah* loved *Iacob*.

And *Iacob* sod pottage, and *Esau* came from the field, and he was faint, and *Esau* said to *Iacob*, feed me I pray thee with that same red pottage, for I am faint, therefore was his name called *Edom*, and *Iacob* said sell me this day thy birthright, and *Esau* said I am at the point to die, and what shall this birthright do to me? And he sware to him, and he sold his birthright unto *Iacob*, then *Iacob* gave *Esau* bread and pottage of *Lentals*, and he did eat and drink, and rose up and went his way, thus *Esau* despised his Birthright, *Gen.* 25 26. to the end, according to that of the Apostle *Heb.* 12. 16, 17. who for one morsel of meat sold his birthright.

And there was a Famine in the Land, and *Isaac* went unto *Abimelech* King of the *Philistines*, and the Lord appeared unto him, and said, go not down into *Egypt*, dwell in the Land which I shall tell thee of, sojourn in this Land, and I will be with thee, and I will bless thee, for unto thee and unto thy seed I will give all these Countries, and I will perform the Oath which I sware unto thy Father *Abraham*, and I will make thy seed to multiply as the Stars of Heaven, and will give unto thee all these Countries

tries, and in thy seed shall all the Nations be blessed, because that *Abraham* obeyed my voice, and kept my charge, my Commandments, my Statutes, and my Laws: so *Isaac* dwelt in *Gerar*, and sowed in that Land, and received in that year one hundred fold, for the Lord blessed him.

And it came to pass when *Isaac* was old, and his eyes were dim, he called *Esau* his eldest Son, and he said, behold I am old, and know not the day of my death, therefore take thy Bow and thy weapons and go to the field to take me some Venison, and make me savoury meat such as I love, that my soul may bless thee before I die: and *Rebekah* heard what *Isaac* spake unto *Esau*, and when *Esau* was gone into the field to hunt, *Rebekah* spake unto *Jacob* her Son, saying, I heard thy Father speak unto *Esau* thy Brother, saying, bring me Venison and make me savoury meat, that I may eat and bless thee before the Lord, before my death: now therefore my Son obey my voice, do that I command thee, go to the flock fetch me two good Kids of the Goats, and I will make thee savoury meat for thy Father such as he loveth, and thou shalt bring it to thy Father, that he may eat, and that he may bless thee before his death: and *Jacob* said to *Rebekah* his Mother, my brother is an hairy man, and I am a smooth man, and my Father peradventure will feel me, and I shall seem to him to be a deceiver, and I shall bring a curse upon me, and not a blessing: And his Mother said unto him, upon me be thy curse my Son, only obey my voice and go fetch them; and he went and fetched them and brought them to his Mother, and she made savoury meat such as his Father loved: and *Rebekah* took raiment of her eldest Son *Esau*'s and put them upon *Jacob*, and she put the skins of the Kids upon his hands, and upon the smooth of his neck, and she gave the savoury meat, and the bread that she had prepared, into the hand of her Son *Jacob*, and he came unto his Father, and said, my Father? and he said, here am I, who art thou my Son? and *Jacob* said unto his Father I am *Esau* thy first-born, I have done according as thou badest me, arise and eat of my Venison, that thy soul may bless me; and *Isaac* said unto him, how is it that thou hast found it so quickly my Son?

Son? and he said, because the Lord thy God brought it to me: and *Isaac* said unto *Jacob*, come near that I may feel thee, whether thou be my very Son *Esau* or not, and *Jacob* went near unto *Isaac*, and he felt him and said, the voice is *Jacob*'s, but the hands are the hands of *Esau*, and he discerned him not, because his hands were hairy as *Esau*'s were; so he blessed him, and he said unto him, art thou my very Son *Esau*? and he said I am; and he said bring it neer unto me, that I may eat of my Sons Venison, that my Soul may bless thee, and *Isaac* said, come near my Son and kiss me: and he came near and kissed him, and he smelled of his Raiment and blessed him; and he said I give thee of the dew of Heaven, and the fatness of the earth, and plenty of Corn and Wine; let all people serve thee, and Nations bow down to thee, be Lord over thy Brethren, let thy Mothers Sons bow down unto thee, cursed be every one that curseth thee, and blessed be he that blesseth thee. And as soon as *Isaac* had made an end of blessing *Jacob*, *Esau* came from his hunting, and brought his Venison, and made savoury meat for his Father, and said let my Father arise and eat of his Sons Venison, that thy Soul may bless me; and *Isaac* said unto him, who art thou? he said, I am thy first-born *Esau*: and *Isaac* trembled very exceedingly, and he said, where is he that hath brought me Venison, and I have eaten before thou camest, and I have blessed him, yea and he shall be blessed: and when *Esau* heard the words of his Father, he cryed with an exceeding bitter cry, and said bless me, even me also my Father: and he said thy brother came with subtlety and hath taken away thy blessing, and he said is he not rightly named *Jacob*, for he hath supplanted me this two times, he took away my birth-right, and now behold he hath taken away my blessing.

Here is a Parable and a mystery concerning these passages, for if *Isaac* had blessed *Esau*, he had blessed the wrong birth, for God calls himself by the name of the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*, this is my name and my memorial for ever saith the Lord, *Exod.* 3. 15. And Christ Jesus saith, that he is the God of *Abraham*, the God of *Isaac*, and the God

of

of *Jacob*, *Mat.* 22. 32. Certainly *Jacob* was the right seed which the blessing of the Lord was to; for *Cain* was the first birth but he was the wrong seed: And so *Esau* was the first birth but not the seed of the Promise which the blessing was to, though *Isaac* loved *Esau*; if he had given him the blessing, it had not been so well, but the Lord ordered it otherwise: the Apostle saith, by faith *Isaac* blessed *Jacob*, and the very name of *Jacob* signifieth a Supplanter, and so he was to supplant his Brother and root him out, for *Cain* the elder Brother slew his Brother *Abel*; but the Lord hath given *Jacob*, the second birth, power over his Brother *Esau*, to supplant him, and to receive the blessing.

See what the Apostle saith, *Heb.* 12. 16. Lest there be any Fornicator, or prophane person, as *Esau*, who for one morsel of bread sold his birthright; for ye know how that afterward when he would have inherited the blessing he was rejected, for he found no place of repentance, though he sought it carefully with tears. So it is not tears that come from the wrong nature and birth that will prevail with God, for his promise is to the right seed, and but to one seed, &c.

And *Esau* hated *Jacob* because of the blessing wherewith his Father blessed him, and *Esau* said in his heart, the days of mourning for my Father are at hand, and then will I slay my Brother *Jacob*; here *Esau* manifested the same nature as was in *Cain*, but that the Lord prevented him, for the Lord searched out the hidden things of *Esau* and frustrated his intention: for thy violence against thy brother *Jacob*, shame shall cover thee, and thou shalt be cut off for ever. *Obad.* 10.

Esau's words were told to *Rebekah* that he intended to slay his Brother, and she called her Son *Jacob* and said, thy Brother *Esau* comforts himself purposing to kill thee: Now therefore my Son obey my voice, and arise and flye to *Laban* my Brother, and tarry with him a few days until thy brothers fury be turned away, and I will send and fetch thee, why should I be deprived of you both in one day? And *Rebekah* said unto *Isaac*, I am weary of my life because of the Daughters of *Heth*, if *Jacob* take a Wife of such as these who are the daughters of this Land, what

good

good ſhall my life do me? And *Iſaac* called *Iacob* and bleſſed him, and charged him, and ſaid unto him thou ſhalt not take a Wife of the Daughters of *Canaan*, for all the inhabitants of the Land of *Canaan* were of *Ham*'s ſtock which were of the curſed ſeed; ſo this bleſſed ſeed of *Abraham* was not to mingle with them. Therefore *Iſaac* ſaid, ariſe and go to the houſe of *Bethuel* thy mothers Father, and take thee a Wife from thence, of the Daughters of *Laban* thy Mothers brother, and God Almighty bleſs thee and multiply thee, and make thee fruitful, that thou mayſt be a multitude of people, and give the bleſſing of *Abraham* to thee, and to thy ſeed with thee, that thou mayſt inherit the Land which God gave unto *Abraham*; and *Iſaac* ſent *Jacob* away: And when *Eſau* ſaw that *Iſaac* had bleſſed *Iacob* and ſent him away to *Padan-Aram*, and as he bleſſed him, he charged him that he ſhould not take a Wife of the Daughters of *Canaan*; and *Eſau* ſeeing that the Daughters of *Canaan* pleaſed not *Iſaac* his Father, then went *Eſau* unto *Iſhmael* and took a Wife. But *Iacob* obeyed his Fathers command, and travelled on his way, and lay down in the night and ſlept, and laid ſtones for his pillows, and he dreamed, and behold a Ladder was ſet on the earth and the top reached to Heaven, and the Angels of God aſcended and deſcended on it, and the Lord ſtood above it, and ſaid I am the Lord God of *Abraham* thy Father, and the God of *Iſaac*, the Land whereon thou lyeſt to thee will I give it, and to thy ſeed, and thy ſeed ſhall be as the duſt of the earth, and thou ſhalt ſpread abroad to the Weſt, and to the Eaſt, and to the North, and to the South, and in thee and in thy ſeed ſhall all the Families of the earth be bleſſed: And behold I am with thee, and will keep thee in all places whither thou goeſt, and will not leave thee until I have done that which I have ſpoken: And *Iacob* awaked out of his ſleep, and ſaid ſurely the Lord is in this place, and I knew it not; and he was afraid, and ſaid, O how dreadful is this place, this is the houſe of God and the Gate of Heaven: and *Iacob* roſe up early in the morning, and took the ſtone that he had put for his pillow, and ſet it up for a Pillar, and poured Oyl on the top of it, and called the name of that place *Bethel*; and

Iacob

Iacob vowed a vow saying, if God will be with me, and keep me in this way that I go, so that I come again to my Fathers house in peace, then shall the Lord be my God.

Then *Iacob* went on his journey into the Land of the East, and at the Well he met with men of the place whither he was going, which were come to water their Flocks, and he said unto them, my brethren whence be ye? and they said, of *Haran* we are: And he said unto them, know ye *Laban* the Son of *Nahor*? and they said we know him: and he said, is he well? and they said, he is well, and behold *Rachel* his Daughter cometh with the sheep; when *Jacob* saw *Rachel* the Daughter of *Laban*, his Mothers Brother, and *Laban*'s Sheep, he went near and rouled the Stone from the Wells mouth and watered the flock of *Laban*; and *Iacob* kissed *Rachel*, and lift up his voice and wept: And *Iacob* told *Rachel* that he was *Rebekah*'s Son, and she ran and told her Father: when *Laban* heard the tidings of *Iacob* his Sisters Son, he ran to meet him, and embraced him, and kissed him, and brought him to his House, and he told *Laban* all these things: and *Laban* said, surely thou art my bone and my flesh, and he abode with him the space of a month: and *Laban* said unto *Iacob*, because thou art my brother, shouldest thou therefore serve me for nought? tell me what thy Wages shall be: and *Laban* had two Daughters: the name of the elder was *Leah*, and the name of the younger was *Rachel*; *Leah* was tender-ey'd, but *Rachel* was beautiful and well-favour'd; and *Iacob* loved *Rachel*, and said I will serve thee seven years for *Rachel* thy younger Daughter, and *Laban* said, it is better that I give her unto thee, than I should give her unto another man. And *Iacob* served seven years for *Rachel*, and they seemed unto him but a few days for the love he had to *Rachel*: and *Iacob* said unto *Laban*, give me my Wife, for my days are fulfilled, that I may go in unto her.

And *Laban* gathered together all the men of the place and made a Feast, and it came to pass in the evening, that he took *Leah* his Daughter and brought her to him, and he went in unto her, and in the morning behold it was *Leah*. And he said to *Laban*, what is this that thou hast done unto me? did not I

ſerve thee for *Rachel?* wherefore haſt thou beguiled me? and *Laban* ſaid, it muſt not be ſo done in our Country, to give the younger before the firſt-born, fulfill her week, and we will give thee this alſo, for the ſervice which thou ſhalt ſerve with me, yet other ſeven years: and *Iacob* did ſo and fulfilled her week: and he gave him *Rachel* his daughter to Wife alſo: And *Laban* gave unto *Rachel* his Daughter *Billah* to be her Handmaid, and he gave unto *Leah*, *Zilpah* to be her Handmaid: and *Iacob* went in unto *Rachel*, and he loved *Rachel* more than *Leah*: and when the Lord ſaw that *Leah* was hated, he opened her Womb, but *Rachel* was barren; and *Leah* conceived and bare a Son, and ſhe called his name *Reuben*, for ſhe ſaid, the Lord ſurely hath looked upon mine affliction, now therefore my Husband will love me.

And ſhe conceived again and bare a Son, and ſaid, becauſe the Lord hath heard that I was hated, he hath therefore given me this Son alſo, and ſhe called his name *Simeon*.

And ſhe conceived again and bare a Son, and ſaid, now this time my Husband will be joined unto me becauſe I have born him three Sons, therefore was his name called *Levi*.

And ſhe conceived again and bare a Son, and ſhe ſaid, now will I praiſe the Lord, therefore ſhe called his name *Iudah*.

And when *Rachel* ſaw that ſhe bare *Iacob* no Children, ſhe envied her Siſter, and ſaid unto *Iacob* give me Children or elſe I die; and *Iacob*'s anger was kindled againſt *Rachel*, and ſaid, am I in Gods ſtead? who hath with-holden from thee the fruit of the Womb? and ſhe gave him *Billah* her Handmaid to Wife, and *Iacob* went in unto her, and *Billah* conceived and bare *Iacob* a Son, and *Rachel* ſaid, God hath judged me and heard my voice, and hath given me a Son, and ſhe called his name *Dan*.

And *Billah*, *Rachels* Handmaid, conceived again and bare *Iacob* a ſecond Son, and *Rachel* ſaid, with great wreſtlings I have wreſtled with my Siſter, and have prevailed, and ſhe called his name *Naphtali*.

When *Leah* ſaw ſhe had left bearing, ſhe took *Zilpah* her Handmaid and gave her *Iacob* to Wife; and *Zilpah*, *Leah*'s maid, bare *Iacob* a Son, and *Leah* ſaid, a Troop cometh, and ſhe called his name *Gad*.

And

And *Zilpah*, *Leah*'s maid, bare *Iacob* a ſecond Son, and *Leah* ſaid, happy am I, for the Daughters will call me bleſſed, and ſhe called his name *Aſher*.

And in the time of Wheat-Harveſt *Reuben* found Mandrakes and brought them to his Mother *Leah*; then *Rachel* deſired them, but *Leah* ſaid unto her, is it a ſmall thing that thou takes away my Husband? and wouldeſt thou take away my Sons Mandrakes alſo? and *Rachel* ſaid, therefore he ſhall lie with thee this night for them.

And *Iacob* came out of the field in the evening, and *Leah* met him and ſaid, thou muſt lie with me, for ſurely I have hired thee with my Sons Mandrakes, and he lay with her that night; and God hearkened unto *Leah*, and ſhe conceived and bare *Iacob* a fifth Son, and *Leah* ſaid, God hath given me mine hire, becauſe I have given my maiden to my Husband, and ſhe called his name *Iſſachar*.

And *Leah* conceived again and bare *Iacob* the ſixth Son, and *Leah* ſaid, God hath endowed me with a good Dowry, now will my Husband dwell with me, becauſe I have born him ſix Sons, and ſhe called his name *Zebulun*.

And afterward ſhe bare a Daughter, and called her name *Dinah*.

And God remembred *Rachel*, and hearkened unto her, and opened her Womb, and ſhe conceived and bare a Son, and ſaid God hath taken away my reproach, and ſhe called his name *Joſeph*, and ſaid the Lord ſhall add to me another Son.

And it came to paſs when *Rachel* had born *Joſeph*, *Jacob* ſaid unto *Laban*, ſend me away, that I may go unto my own place, and to my Country, give me my Wives and my Children for whom I have ſerved thee, and let me go, for thou knoweſt my ſervice which I have done thee: And *Laban* ſaid, I pray thee tarry, for I have learned by experience, that the Lord hath bleſſed me for thy ſake; and *Jacob* ſaid, thou knoweſt the Lord hath bleſſed thee and encreaſed thee, and now when ſhall I provide for mine houſe alſo? but *Laban* not being willing to part

with *Iacob*, they agreed that he ſhould ſtay with him again and feed his flocks, and he deſired but the ſpotted and ſpeckled Cattel, and the ſpotted and ſpeckled among the Sheep and Goats, and the Flocks encreaſed of that ſort of Cattel ſo faſt, that he heard the words of *Laban*'s Sons, ſaying, *Jacob* hath taken away all that was our Fathers, and he hath gotten all this glory; and *Jacob* beheld the countenance of *Laban*, and it was not towards him as it was before.

And the Lord ſaid unto *Jacob*, return unto the Land of thy Fathers, and to thy Kindred, and I will be with thee: And *Iacob* called *Rachel* and *Leah*, and ſaid unto them, I ſee your Father's countenance that it is not towards me as it was before; but the God of my Fathers hath been with me, and ye know that with all my power I have ſerved your Father, and your Father hath deceived me, and changed my wages ten times, but God ſuffered him not to hurt me: ſo *Iacob* roſe up, and ſet his Sons and his Wives upon Camels, and he carryed away all his Cattel, and all his goods which he had gotten in *Padan-Aram*, to go to *Iſaac* his Father in the Land of *Canaan*; ſo he went with all that he had, and roſe up and paſſed over the River, and paſſed towards mount *Gilead*, and *Iacob* went on his way, and the Angels of God met him, and when *Iacob* ſaw them he ſaid, this is God's Hoſt, and he called the name of that place *Mahanaim*.

And he was to paſs through the Country of *Edom*, and through the Land of *Seir*, which was his Brother *Eſau*'s Country, and *Iacob* ſent meſſengers before him to his Brother *Eſau*, he had been twenty years that he had not ſeen him, ſo he did not know whether he would forget his old intention and purpoſe to kill him, therefore he commanded the Meſſengers that he ſent, ſaying, thus ſhall ye ſpeak to my Lord *Eſau*, thy ſervant *Iacob* ſaith thus, I have ſojourned with *Laban*, and ſtayed there until now, and I have Oxen, Aſſes, Flocks, Men-ſervants, and Women ſervants, and I have ſent to tell my Lord *Eſau*, that I may find grace in thy ſight: and the Meſſengers returned unto *Iacob*, ſaying, we came to thy Brother *Eſau*, and he cometh to meet thee, and four hundred men with him. Then

Then *Iacob* was greatly afraid and diſtreſſed, and he divided the people that was with him, and the Flocks and the Herds, and the Camels into two Bands, and ſaid if *Eſau* come to the one company and ſmite it, the other may eſcape. And *Jacob* ſaid, O God of my Father *Abraham*, and God of my Father *Iſaac*, the Lord which ſaid unto me, return into thy Country and to thy Kindred, and I will deal well with thee, I am not worthy of the leaſt of all thy mercies, and of all the truth which thou haſt ſhewed unto thy ſervant, for with my Staff I paſſed over this *Jordan*, and now I am become two Bands, deliver me I pray thee from the hand of my Brother *Eſau*, for I fear him leſt he ſhould come and ſmite me, and the Mother with the Children, and thou ſaideſt I will ſurely do thee good, and make thy ſeed as the ſand of the Sea which cannot be numbred.

And *Jacob* took 200 She-goats, and 20 He-goats, 200 Ews, and 20 Rams, 30 milch-Camels with their Colts, 40 Kine, and 10 Bulls, twenty She-Aſſes, and ten Foals, and he delivered them unto his Servants, and behold when *Eſau* my Brother meeteth thee, and asketh thee, ſaying, whoſe are theſe before thee? thou ſhalt ſay, they be thy ſervant *Iacobs*, it is a Preſent ſent unto my Lord *Eſau*, behold he is behind us, and thus he commanded his Servants to ſay unto *Eſau* when they met him: And ſent his two Wives, and two Women ſervants, and his eleven Sons over the Brook *Jabbock*, and that night *Iacob* was left alone, and there wreſtled a man with him until the breaking of the day, and when he ſaw that he prevailed not againſt him, he touched the hollow of *Iacobs* thigh and it was out of joint as he wreſtled with him; and he ſaid, let me go, for the day breaketh, and he ſaid, I will not let thee go unleſs thou bleſs me; and he ſaid unto him, what is thy name? and he ſaid *Iacob*: and he ſaid thy name ſhall no more be called *Iacob* but *Iſrael*, for as a Prince thou haſt power with God, and with men haſt thou prevailed; and *Iacob* called the name of that place *Peniel*, for I have ſeen God face to face, and my life is preſerved.

And *Iacob* lifted up his eyes, and behold *Eſau* came and with him 400 men, and he divided the Children unto *Leah* and unto

Rachel

Rachel, and unto the two Handmaids, and he put the Handmaids and their Children foremoſt, and *Leah* and her Children after, and *Rachel* and *Joſeph* hindermoſt, and he paſſed over before them, and bowed himſelf to the ground ſeven times, until he came neer unto his Brother, and this he did to ſtop his Brothers fury, who had been enraged againſt him when they parted, for he knew he was a proud man and a great man in the earth, and ſo to allay his ſpirit and get paſt him, for he was to paſs through his Country, did he make this Obeyſance to him; and *Eſau* ran to meet him, and embraced him, and fell on his neck and kiſſed him, and they wept, and he lift up his eyes and ſaw the Women and the Children, and he ſaid whoſe are theſe with thee? *Iacob* ſaid theſe are the Children which God hath graciouſly given thy ſervant, and the Women and the Children paſſed by him, and they bowed themſelves: and he ſaid what meaneſt thou by all this drove which I meet? And *Iacob* ſaid, theſe are to find grace in the ſight of my Lord: and *Eſau* ſaid I have enough my brother, keep that which thou haſt to thy ſelf; and *Iacob* ſaid, nay I pray thee, if I have found grace in thy ſight, receive my preſent at my hand, becauſe God hath dealt graciouſly with me, and I have enough, and he urged him, and he took it: And *Eſau* would have gone on his journey with him; but *Iacob* ſaid, my Lord knows that the Children are tender, and the flocks are with young, and we muſt lead them on ſoftly, as they are able to endure.

So *Eſau* returned that day unto *Seir*, and [illegible] journied unto *Succoth*, and came to *Salem*, a City which is in the Land of *Canaan*. And God ſaid unto *Iacob*, ariſe, go up to *Bethel*, and dwell there, and make an Altar unto God that appeared unto thee when thou fledſt from *Eſau* thy Brother. And *Iacob* ſaid to all thoſe that were with him, Let us ariſe and go up to *Bethel*, and let us make there an Altar unto God who anſwered me in the day of my diſtreſs, and was with me in the way which I went. So *Iacob* came to *Luz* which is in the Land of *Canaan*, that is *Bethel*, and built there an Altar and called upon the Lord; and God appear'd unto *Iacob* again and bleſſed him, and God ſaid unto him

him thy name ſhall not any more be called *Iacob*, but *Iſrael* ſhall be thy name, and he called his name *Iſrael*. And God ſaid unto him I am God Almighty, be fruitful and multiply, a Nation and a company of Nations ſhall be of thee, and Kings ſhall come out of thy loins, and the Land which I gave *Abraham* and *Iſaac*, to thee will I give it, and thy ſeed after thee, and God went up from him.

And they journied from *Bethel*, and there was but a little way to come to *Ephrath*, and *Rachel* travelled and had hard labour, and when ſhe was in hard labour, the Midwife ſaid unto her fear not, thou ſhalt have this Son alſo, and it came to paſs as her ſoul was departing, that ſhe called his name *Benoni*, but his Father called his name *Benjamin*: and *Iacob* ſet a Pillar upon her Grave, and ſo *Iacob* came unto *Iſaac* his Father unto *Mamre*, unto the City of *Arbah* which is *Hebron*, where *Abraham* and *Iſaac* ſojourned; and the days of *Iſaac* were one hundred and fourſcore years, and *Iſaac* gave up the Ghoſt and died, and was gathered unto his people being old and full of days, and his Sons *Eſau* and *Iacob* buried him, *Gen.* 35.

In the next Chapter you may read the Generations of *Eſau* who is *Edom*, how he took Wives of the Daughters of *Canaan*, but this is not the ſeed that I am to treat of, this 36. Chapter of *Geneſis* will ſhew the Off-ſpring of *Eſau*.

And *Iacob* dwelt in the Land wherein his Father was a Stranger, in the Land of *Canaan*, *Gen.* 37.

The Hiſtory concerning *Ioſeph*, how his Father loved him, and how his brethren envied him, and how they intended to have killed him, and took him and caſt him into a Pit; and how they ſold him to the *Iſhmaelites*, and he was brought down to *Egypt*, and *Potiphar* an Officer of *Pharaoh* an *Egyptian*, bought him at the hand of the *Iſhmaelites*, which had carried him down thither, and how the Lord was with *Ioſeph* and preſerved him from *Potiphar*'s Wife, how ſhe betrayed him, and accuſed him falſly, but the Lord was with him and ſhewed him mercy, and gave him favour in the ſight of the Gaoler, and how he came to be the Governeur of *Pharaoh*'s Houſe, and how he governed *Egypt* in the

time

time of plenty, that when the Dearth came there was Corn enough, and how his Brethren came down into *Egypt* to buy Corn when the Famine was sore in the Land of *Canaan*, and how he discovered himself to his Brethren, and sent for his Father and Brethren, and all their Families; all this you may read of from the 37. Chapter to the 46.

And *Israel* took his journey with all that he had, and came to *Beersheba*, and offered Sacrifice to the God of his Fathers, and God spake unto him in the visions of the night, and said *Iacob*! and he said here am I. And God said I am the God of thy Fathers, fear not to go into *Egypt*, I will make of thee a great Nation, I will go down with thee into *Egypt*, and will surely bring thee up again, and *Ioseph* shall put his hand upon thine eyes.

So *Iacob* rose up and went into *Egypt* with his Sons, and their Wives and their little ones were carried in the Waggons that *Pharaoh* sent for them; and *Pharaoh* received them kindly and entreated them courteously, as you may read in the 46. and 47. Chapter of *Genesis:* and *Israel* dwelt in the Land of *Egypt* in the Country of *Goshen*, and they had Possessions there, and multiplyed exceedingly, and *Iacob* lived in the Land of *Egypt* 17 years, so the whole age of *Iacob* was 147 years; and the time drew nigh that *Israel* must die, and he called his Son *Ioseph*, and said unto him, if I have found grace in thy sight, put I pray thee thine hand under my thigh, and deal kindly and truly with me, bury me not I pray thee in *Egypt*, but I will lie with my Fathers, and thou shalt carry me out of *Egypt*, and bury me in their burying place: And he said I will do as thou hast said; and he said swear unto me, and he sware unto him, and *Israel* bowed himself upon his beds head.

And it came to pass after these things, one told *Ioseph*, thy Father is sick, and he took with him his two Sons *Manasseh* and *Ephraim*, and *Iacob* told *Ioseph* how God appeared to him at *Luz* in the Land of *Canaan*, and blessed him; and he said God said unto me, I will make thee fruitful and multiply thee, and make of thee a multitude of people, and will give this Land to thy

thy seed after thee, for an everlasting possession, and now thy two Sons *Ephraim* and *Manasseh* which were born in *Egypt* before I came, they are mine as much as *Reuben* and *Simeon*. And the Issue which thou hast after them shall be thine. And *Israel* beheld *Ioseph*'s Sons, and said, whose are these? and *Ioseph* said unto his Father, they are my Sons whom God hath given me in this place; and he said bring them unto me, and I will bless them. Now the eyes of *Israel* were dim that he could not see, and he brought them neer unto him, and he kissed them and embraced them: and *Israel* said unto *Ioseph*, I had not thought to have seen thy face, and loe God hath shewed me thy seed. And *Ioseph* took them both, *Ephraim* in his right hand towards *Israels* left, and *Manasseh* in his left hand towards *Israels* right hand, and brought them neer unto him. And *Israel* stretched out his right hand and laid it upon *Ephraims* head, who was the younger, and his left hand upon *Manassehs* head, guiding his hands wittingly, for *Manasseh* was the first-born; And he blessed *Ioseph* and said, God before whom my Fathers *Abraham* and *Isaac* did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the Lads, and let my name be named on them, and the name of my Fathers *Abraham* and *Isaac*, and let them grow into a multitude in the midst of the earth: And when *Ioseph* saw that his Father laid his right hand upon the head of *Ephraim*, it displeased him, and he held up his Fathers hand to remove it from *Ephraims* head to *Manassehs* head; and said not so my Father, for this is the first born, and his Father refused, and said, I know it my Son, I know it; he shall be great, but truly his younger brother shall be greater than he: and he blessed them that day, saying, in thee shall *Israel* bless, saying, God make thee as *Ephraim* and *Manasseh*. And *Israel* said unto *Ioseph*, behold I die, but God shall be with you, and bring you again into the Land of your Fathers.

And *Iacob* called unto him his Sons, and said, gather your selves together, that I may tell you, what shall befall you in the last days, and hear ye Sons of *Iacob*, and hearken unto *Israel* your Father; here *Iacob* prophesied unto all his twelve Sons

what they should be, and gave every one their sentence and portion, but more especially and largely he propheſieth of *Iudah*, of whom our Lord ſprang, and this is the ſeed that we are to treat of; *Iudah* thou art he whom thy brethren ſhall praiſe, thine hand ſhall be in the neck of thine Enemies, thy Fathers Children ſhall bow down to thee; *Iudah* is a Lions Whelp: from the Prey my Son thou art gone up, he ſtooped down, he couched as a Lion, and as an old Lion, who ſhall rouſe him up.

The Scepter ſhall not depart from *Iudah*, nor the Law-Giver from between his feet until *Shiloh* come, unto him ſhall the gathering of the people be, binding his foal unto the Vine, and his Aſſes Colt unto the choice Vine; he waſhed his Garments in Wine, and his Cloaths in the bloud of Grapes. His Eyes ſhall be red with Wine, and his teeth white with Milk.

Here is a holy and a glorious Propheſie of *Iudah*, of which we ſhall ſhew more hereafter; as alſo of all the reſt of his Sons, he propheſied unto them, and told them what ſhould come to paſs to all the 12 Tribes of *Iſrael*, as you may read, *Gen.* 49.

So after that he had charged them that they ſhould bury him, and carry him up into *Canaan*, and bury him in that field which *Abraham* had bought, where *Abraham* and *Sarah* was buryed, and *Iſaac* and *Rebekah* and *Leah* his Wife.

When *Iacob* had made an end of commanding his Sons, he gathered up his feet into the bed, and yielded up the Ghoſt, and was gathered unto his people.

And *Ioſeph* and his Brethren carried him up to *Canaan* to bury, and the Elders of *Pharaohs* Houſe went along with them, and when they had buryed him, and mourned for him, *Ioſeph* and his Brethren returned into *Egypt*. So *Ioſeph* and his Brethren continued in *Egypt*, and *Ioſeph* was tender and loving to his Brethren.

And when *Joſeph* was 110 years old, he dyed, and *Joſeph* took an Oath of the Children of *Iſrael* ſaying, God will viſit you, and ye ſhall carry my bones from hence, *Gen.* 50.

Exodus.

SO *Jacob* and his Sons, their Wives and their Children that went down into *Egypt* with him were seventy in number, and *Joseph* died and all his Brethren and all that Generation, *Exod.* 1. 6.

But their Children encreased abundantly, and multiplied and waxed exceeding mighty, and the Land was filled with them, and *Pharaoh*, that was kind and loving to *Joseph* and his brethren, died; and there arose a new King in *Egypt* which knew not *Joseph*, and he stormed at the encrease of the Children of *Israel*, and said, they might deal wisely with them, and so he began to afflict them, and set Task-Masters over them, and the *Egyptians* made them serve with rigour, so that they made their lives bitter with hard bondage in Mortar and in Brick, and in all manner of service: and *Pharaoh* charged their Midwives to kill all their Male-children; And *Pharaoh* charged all his people, saying, every Son that is born ye shall cast into the River: but the Midwives feared God, and did not as *Pharaoh* had commanded them, but saved the Children alive; and the more they afflicted them, the more they grew and multiplied.

Thus you see how kindly the Lord hath dealt with the seed of his promise and Covenant, and how often he hath renewed his Promises and his Blessings and Mercies unto them; hereafter you may see also how he took care all along of his seed, that his Promise remained upon, and how he committed them afterwards to the hand of *Moses* whom he preserved by his power, who was nursed up by *Pharaohs* Daughter, as you may read at large in *Exod.* 2.

And when this cruel King of *Egypt* died, the Children of *Israel* sighed and groaned under their bondage, and the Lord heard their cry, and God heard their groaning, and God remembred his Covenant with *Abraham*, with *Isaac*, and with *Jacob*; and God looked upon the Children of *Israel*, and God

had reſpect unto them; and the Lord ſent his Angel unto *Moſes*, to the Mount of God, even to *Horeb*, and he appeared to him in a flame of Fire, out of the midſt of a Buſh, and he looked, and behold the buſh burnt with fire, and the buſh was not conſumed: And *Moſes* ſaid, I will now turn aſide and ſee this great ſight, why the buſh is not burned.

And when God ſaw he turned aſide to ſee, God called unto him out of the buſh and ſaid; *Moſes*, *Moſes*! and he ſaid, here am I; and he ſaid draw not nigh hither, put off thy ſhoes from thy feet, for the place where thou ſtandeſt is holy ground: Moreover he ſaid, I am the God of thy Father, the God of *Abraham*, the God of *Iſaac*, and the God of *Jacob*: and *Moſes* hid his face, for he was afraid to look upon God; and the Lord ſaid, I have ſurely ſeen the affliction of my people which are in *Egypt*, and have heard their cry by reaſon of their Task-Maſters, for I know their ſorrows, and I am come down to deliver them out of the hands of the *Egyptians*, and to bring them up out of that Land into a good Land: come now therefore, I will ſend thee unto *Pharaoh*, that thou mayeſt bring my people the Children of *Iſrael* out of *Egypt*, for I have heard their cries and ſeen their oppreſſions.

Here the Lord committed his ſeed into the hand of *Moſes* a faithful Servant, who came of *Levi* both by Father and Mother, which was *Jacobs* third Son. So how *Moſes* went unto *Pharaoh* with the Elders of *Iſrael*, and wrought the Wonders of the Lord and his miracles before him, and how *Moſes* and *Aaron* brought them from under the *Egyptian* Bondage, and the many Plagues that the Lord brought upon *Pharaoh*, we ſhall ſhew hereafter.

And *Moſes* ſaid unto God, who am I that I ſhould go unto *Pharaoh*? and the Lord ſaid certainly I will be with thee, and this ſhall be a token unto thee, that when thou haſt brought the people out of *Egypt* ye ſhall ſerve God in this Mount, *&c.* as you may read in *Exod.* Chap. 4. 5. And thou ſhalt ſay unto *Pharaoh*, thus ſaith the Lord; *Iſrael* is my Son, even my firſt-born, I ſay unto thee, Let my Son go that he may ſerve me; if thou refuſe to let him go, behold I will ſmite thy Son, even thy firſt-born, *ver.* 23.

Thus

Thus *Moses* and *Aaron* went in and told *Pharaoh*, saying, thus saith the Lord God of *Israel*, Let my people go that they may hold a Feast unto me in the Wilderness. And *Pharaoh* said, who is the Lord that I should obey his voice, to let *Israel* go? I know not the Lord, neither will I let *Israel* go, Chap. 5. So he caused the greater Tasks to be laid upon them, that they should make their tale of Bricks without straw, as you may read; and the Lord said unto *Moses*, Now thou shalt see what I will do unto *Pharaoh*.

And God spake unto *Moses* and said, I am the Lord, and I appeared unto *Abraham*, unto *Isaac*, and unto *Jacob*, by the name of God Almighty, but by my name *Jehovah* was I not known to them, and have also established my Covenant with them to give them the Land of *Canaan*, the Land of their Pilgrimage wherein they were strangers, and I have also heard the groaning of the Children of *Israel*, whom the *Egyptians* keep in bondage, and I remember my Covenant: wherefore say unto the Children of *Israel*, I am the Lord, and I will bring you from under the burdens of the *Egyptians*, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great Judgments; and I will take you to me for a people, and I will be to you for a God, and ye shall know that I am the Lord your God, which bringeth you out from under the bondage of the *Egyptians*, and I will bring you into the Land, concerning the which I sware to give it to *Abraham*, to *Isaac*, and to *Jacob*, and I will give it to you for an heritage, I am the Lord, Chap. 6. 8. So *Moses* spake to the Children of *Israel*, as you may read to the end of the Chapter.

And the Lord said unto *Moses*, see I have made thee a God unto *Pharaoh*, and *Aaron* thy brother a Prophet, and thou shalt speak all that I command; and *Aaron* thy Brother shall speak unto *Pharaoh*, that he send the children of *Israel* out of his Land, and I will harden *Pharaohs* heart, &c. Chap. 7. And so the Lord wrought his 12 miracles upon *Pharaoh*, and the *Egyptians*, as you may read from the 7. Chapter to the 14. where *Pharaoh* and his Hoste were overwhelmed in the red Sea.

1. The

1. The first of his wonders was *Aarons* Rod that became a Serpent, and swallowed up all the *Egyptians* Serpents.

2. *Moses* smote the Waters with his Rod, and they became blood, and all the Fish in the River died, Chap. 7. 20. 21. and the Magitians did so.

3. He smote all the borders with Frogs, and *Aaron* stretched forth his hand over the Waters, and Frogs came up and covered the Land of *Egypt*, and the *Egyptians* did so, Chap. 8. 6, 7.

4. And again the Lord said unto *Moses* stretch forth thy Rod and smite the dust of the Land, that it may become Lice, and *Aaron* did so: So that the dust of the Land became Lice throughout all the Land of *Egypt*, and the Magitians would have done so, but they could not; then the Magitians said unto *Pharaoh*, this is the finger of God, but *Pharaohs* heart was hardned, that he would not hear them as the Lord had said.

5. The Lord said unto *Moses* rise early in the morning and stand before *Pharaoh* and say unto him, thus saith the Lord, let my people go and serve me, else I will send swarms of Flies upon thee, and upon thy Servants, and upon thy people, so that all the Houses of the *Egyptians* shall be full of swarms of Flies, and also the ground; and I will sever in that day the Land of *Goshen* in the which my people dwell, so that none of the swarms of Flies shall be there, and I will put a Division between my people and thy people, and the Lord did so: and on the morrow there came grievous swarms of Flies into the House of *Pharaoh*, and into all the Houses of the *Egyptians*, nevertheless *Pharaohs* heart was hardened again as the Lord said.

6. The Lord said unto *Moses*, go unto *Pharaoh*, and say, thus saith the Lord God of the *Hebrews*, let my people go that they may serve me, if thou wilt not, behold the hand of the Lord is upon thy Cattel, upon thy Horses, upon thy Asses, upon thy Camels, upon thy Oxen, and upon thy Sheep, there shall be a very grievous murrain. And the Lord did sever between the Cattel of *Israel*, and the Cattel of the *Egyptians*, so that nothing did die of all the Childrens of *Israel*, Chap. 9.

7. And the Lord said unto *Moses* and *Aaron* take a handful of Ashes

Asher of the Furnace, and let *Moses* sprinkle it towards Heaven in the sight of *Pharaoh*, and it shall become a Boil breaking forth with Blains upon man and upon beast, and *Moses* and *Aaron* did so. And Boils came throughout all the Land of *Egypt*, so that the Magitians could not stand before *Moses* because of the Boils, but the Lord hardened the heart of *Pharaoh* that he would not hearken.

8. And the Lord said unto *Moses* rise up early in the morning and stand before *Pharaoh* and say unto him, thus saith the Lord God of the *Hebrews*, Let my people go that they may serve me, for I will at this time send all my Plagues upon thy heart, and upon thy servants, and upon thy people, that thou mayest know there is none like me in all the earth; for now I will stretch out mine hand that I may smite thee and thy people with Pestilence, and thou shalt be cut off from the earth; in very deed for this very cause have I raised thee up for to shew on thee my power, that my name may be declared throughout all the earth: behold to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in *Egypt* since the foundation thereof, send therefore and gather thy Cattel, and those that feared the word of the Lord among *Pharaohs* servants, sent and gathered their Cattel, but those that did not regard, let them abide in the fields. And the Lord said unto *Moses*, stretch forth thine hand, and *Moses* stretched forth his hand towards Heaven, and the Lord sent Thunder and Hail, and the fire ran along upon the ground, and the Lord rained hail upon the Land of *Egypt* and fire mingled with hail very grievous, such as there was none like it in all the land of *Egypt* since it became a Nation, and the hail smote man and beast, all that was in the field, and every herb in the field, and brake down all the trees in the field, only in the Land of *Goshen* where the Children of *Israel* were, there was no hail.

9. And the Lord said unto *Moses* go unto *Pharaoh*, for I have hardned his heart, and *Moses* and *Aaron* came unto *Pharaoh* and said, thus saith the Lord God of the Hebrews, how long wilt thou refuse to humble thy self before me? let my people go that

they

they may serve me; else behold to morrow I will bring the Locusts in thy Coasts, and they shall cover the face of the earth, that one cannot be able to see the earth, and they shall eat the residue of that which remaineth from the hail, and they shall fill all the houses of thee, and thy servants, and all the *Egyptians*, and they did so. So that *Pharaohs* servants said, how long shall this man be a snare unto us? Let the men go that they may serve the Lord their God, knowest thou not yet that *Egypt* is destroyed? So *Moses* stretched forth his Rod over the Land of *Egypt*, and the Lord brought an East-wind which brought in the Locusts, so that they covered the face of the whole earth, and the Land was darkned, and they eat every herb of the Land, and all the fruit of the trees which the hail had left, and there remained not any green thing on the trees throughout all the Land of *Egypt*. Then *Pharaoh* called for *Aaron* and *Moses* in haste, and he said, I have sinned against the Lord your God, and against you, and now therefore forgive I pray you my sin this once, and entreat the Lord your God, that he may take from me this death only: and *Moses* went and entreated the Lord, and the Lord sent a strong West-wind and took away the Locusts, yet the heart of *Pharaoh* was hardened that he would not let *Israel* go.

10. And the Lord said unto *Moses*, stretch forth thy hands towards Heaven, that there may be darkness over the Land of *Egypt*, even darkness that may be felt; and *Moses* stretched forth his hands towards Heaven, and there was a thick darkness in all the Land of *Egypt* for three days, they saw not one another, neither any rose from his place for three days; but all the Children of *Israel* had light in their dwellings; but the Lord yet hardened *Pharaohs* heart that he would not let them go: and *Pharaoh* said unto *Moses* get thee from me, take heed to thy self; see my face no more, for in that day thou seest my face thou shalt die, and *Moses* said unto him, thou hast said well, I will see thy face no more.

11. And the Lord said unto *Moses*, I will yet bring one Plague more upon *Pharaoh*, afterwards he will let you go hence, about midnight will I go into the midst of *Egypt*, and all the first-born

in

in the Land of *Egypt* ſhall die, from the firſt-born of *Pharaoh* that ſitteth upon the Throne, even to the firſt of the Maid-ſervant that is behind the Mill, and all the firſt-born of the beaſts, and there ſhall be a great cry through the Land of *Egypt*, ſuch as there hath been none like it, neither ſhall be like it any more; but againſt any of the Children of *Iſrael* ſhall not a Dog move his tongue, that ye may know the Lord hath put a difference between the *Egyptians* and *Iſrael*, Chap. 11.

Then the Lord commanded the Children of *Iſrael* to keep the Paſſover, and to offer a Lamb without blemiſh, a male of the firſt year, and to take the blood of it, and ſtrike the Poſts of the Houſes of the Children of *Iſrael*, as you may read Chap. 12. And the blood ſhall be to you for a token upon the Houſes where you are, ſaith the Lord; and when I ſee the bloud, I will paſs over you, and the Plague ſhall not be upon you, to deſtroy you, when I ſmite the Land of *Egypt*, *ver.* 13: And at midnight the Lord ſmote all the firſt-born of the Land of *Egypt*, from the firſt-born of *Pharaoh* that ſat on the Throne, to the firſt-born of the Captive that ſat in the Dungeon, and all the firſt-born of the Cattel: And *Pharaoh* roſe up in the night, he and all his ſervants, and all the *Egyptians*, and there was a great cry in *Egypt*, for there was not a houſe in which there was not one dead. And he called for *Moſes* and *Aaron* by night, and ſaid ariſe and get ye forth from among my people, both you and all the Children of *Iſrael*; go ſerve the Lord as ye have ſaid, and bleſs me alſo: And the *Egyptians* were urgent upon the people that they might ſend them out of the Land in haſte, for they ſaid we be all dead men.

So the Children of *Iſrael* journied from *Rameſes* to *Succoth*, about ſix hundred thouſand on foot that were men, beſides Children, as you may read in this 12. Chapter.

And it came to paſs at the end of 430 years, even the ſelf ſame day that all the Hoſts of the Lord went out from the Land of *Egypt*, it is a night much to be obſerved unto the Lord, for bringing them up from the Land of *Egypt*, this is that night to the Lord to be obſerved by all the Children of *Iſrael*, *ver.* 42. And they went up harneſſed out of the Land of *Egypt*: And

Moſes took the bones of *Joſeph* with him, for the Children of *Iſrael* had ſtrictly ſworn unto him, and he ſaid, God will ſurely viſit you, and ye ſhall carry my bones away from hence, *ver.* 18, 19.

And the Lord ſaid unto *Moſes*, ſanctifie unto me all the firſt-born; whatſoever openeth the Womb of man or beaſt among the Children of *Iſrael* it is mine, as you may read at large, Chap. 13.

And it came to paſs when *Pharaoh* let the People go, that God led them not through the Land of the *Philiſtines*, although that was neer, but God led them about through the wilderneſs of the Red Sea: and the Lord ſpake unto *Moſes*, ſaying; ſpeak unto the Children of *Iſrael*, that they turn and encamp before *Pi-hahiroth*, between *Migdol* and the Sea over againſt *Baal-Zephon*, for *Pharaoh* will ſay of the Children of *Iſrael* they are entangled in the Land, the Wilderneſs hath ſhut them in: and I will harden *Pharaohs* heart, and he ſhall follow after them.

And it was told *Pharaoh* that the People were fled, and his heart was hardned, and the hearts of his Servants, and they ſaid, why have we done this, that we ſhould let the People go from ſerving us? And the King made ready his Chariots, and he took 600 choſen Chariots of all the Chariots of *Egypt*, and made Captains over every one of them: And the Lord hardned the heart of the King of *Egypt*, and he purſued after the Children of *Iſrael*, but the Lord carried them out with a high hand. but the *Egyptians* purſued after them, all the Horſes and Chariots of *Pharaoh* and his Horſemen, and his Army, and overtook them encamped by the Sea; and when *Pharaoh* drew nigh, the Children of *Iſrael* lift up their eyes, and behold the *Egyptians* marched after them, and they were ſore afraid, and the Children of *Iſrael* cryed unto the *Lord*; and *Moſes* ſaid unto them, fear ye not, ſtand ſtil and ſee the ſalvation of the *Lord*, which he will ſhew you this day, for the *Egyptians* whom ye have ſeen to day, ye ſhall ſee them no more for ever, the *Lord* ſhall fight for you, and hold your peace.

And the *Lord* ſaid unto *Moſes* ſpeak unto the Children of *Iſrael*

Israel that they go forward, but lift up thy Rod, and stretch forth thy hand over the Sea and divide it, and the Children of *Israel* shall go on dry ground in the midst of the Sea, and I will harden the hearts of the *Egyptians*, and they shall follow them. And the Angel of God which went before the Camp of *Israel*, removed and went behind them, and the Pillar of a cloud which went before their face, stood behind them, and it came between the Camp of the *Egyptians* and the Camp of *Israel*, and it was a cloud and darkness to them, but it gave light by night to the Children of *Israel*, so that one came not neer the other all the night; and *Moses* stretched out his hand over the Sea, and the Lord caused the Sea to go back by a strong East-wind all that night, and the Children of *Israel* went into the midst of the Sea, upon dry ground, and the waters were a wall unto them, on their right hand, and on their left.

12. And the *Egyptians* pursued and went after them to the midst of the Sea, all *Pharaohs* Chariots, his Horses, and his Horsemen, and in the morning watch the Lord looked on the Host of the *Egyptians* through the Pillar of fire and the Cloud, and troubled their Host, and took off their Chariot-Wheels that they drove heavily, so that the *Egyptians* said, let us fly from the face of *Israel*, for the Lord fighteth for them, and against us: and the Lord said unto *Moses*, stretch out thy hand over the Sea that the waters may come upon the *Egyptians*, upon their Chariots, and upon their Horsemen; and *Moses* stretched forth his hand over the Sea, and the Sea returned to its strength: and when the morning appeared the *Egyptians* fled against it, and the Lord overthrew the *Egyptians* in the midst of the Sea, and the waters returned and covered their Chariots, and their Horsemen, and all the Host of *Pharaoh* that came into the Sea after them, there remained not so much as one of them; thus the Lord saved *Israel* that day out of the hands of the *Egyptians*, and *Israel* saw the *Egyptians* dead upon the Sea shore.

Then sang *Moses* and the Children of *Israel* this Song unto the Lord, *&c. Exod.* 15. Thus the Lord wrought these 12 wonders upon *Pharaoh* and the *Egyptians*, all which made them harder

and harder, notwithstanding they could not with-hold the *Israelites*, when the Lord would deliver them, for he brought them forth with a strong hand, and with an outstretched arm, and led them through the Wilderness where they met with many tryals and hardships, it being a place not affording outward necessaries, and they wanted Faith to trust in the arm and power of the Almighty, which had so graciously and mercifully heard their cryes under their oppression, and seen their sorrows, and had delivered them out of their heavy bondage, and darkness that they were in under the *Egyptians*; and th ugh he had shewed his mighty and wonderful works upon *Pharaoh* and his Host, yet when they came to want what they desired, they murmured exceedingly against the Lord; and the Children of *Israel* said, would to God we had dyed by the hand of the Lord in the Land of *Egypt*, when we sat by the flesh-pots, and when we did eat bread to the full, for ye have brought us forth into this Wilderness to kill this whole Assembly with hunger: then the Lord rained Manna from Heaven.

And it grieved the Lord that they murmured against him, and the Lord said I have heard your murmurings, at even ye shall eat flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God, *Exod.* 16. 12. and the Lord commanded *Moses* and *Aaron* that they should put an Homer of this Manna, which they did eat, into a Pot, and lay it up before the Lord to be kept for the Generations, *ver.* 33. And the Children of *Israel* did eat Manna forty years until they came to the borders of the Land of *Canaan*, and all the Congregation of the Children of *Israel* journied from the Wilderness of *Sin*, after their journey according to the command of the Lord, and pitched in *Rephidim*, there was no water for the people to drink, and the people did chide with *Moses*; and the people thirsted there for water: and *Moses* cryed unto the Lord saying, what shall I do unto this people, they be almost ready to stone me? and the Lord said unto *Moses*, go on before the people, and take with thee the Elders of *Israel*, and thy Rod wherewith thou smotest the River take in thy hand, and go, and behold I stand before thee

thee there upon the Rock in *Horeb*, and thou ſhalt ſmite the Rock, and Water ſhall come out of it, that the people may drink; and *Moſes* did ſo in the ſight of all the Children of *Iſrael*, and the Lord gave them his Laws and his Statutes, and ſent *Moſes* unto them and ſaid, thus ſhalt thou ſay unto the Houſe of *Jacob*, and tell the Children of *Iſrael*, ye have ſeen what I did unto the *Egyptians*, and how I bare you on Eagles wings, and brought you unto my ſelf; now therefore if ye will obey my voice indeed, and keep my Covenant, then ſhall ye be a peculiar treaſure unto me above all the people of the earth.

And the Lord ſaid unto *Moſes*, lo I come unto thee in a thick cloud, that the people may hear when I ſpeak unto thee, and believe thee for ever: be ready therefore on the third day, for the Lord will come down unto Mount *Sina* in the ſight of all the people: and it came to paſs in the morning of the third day, that there were thunders and lightnings, and a thick cloud upon the Mount, and the voice of the Trumpet exceeding loud, ſo that all the people that was in the Camp trembled; and *Moſes* brought forth the people out of the Camp to meet with the Lord; and they ſtood at the nether part of the Mount, and Mount *Sinai* was altogether of a ſmoke, becauſe the Lord deſcended upon it, in fire, and the ſmoke thereof aſcended as the ſmoke of a Furnace, and the whole Mount quaked greatly; and when the voice of the Trumpet ſounded long, and waxed louder and louder, *Moſes* ſpake, and God anſwered him by a voice, and the Lord called *Moſes* up to the top of the Mount, and *Moſes* went up, as you may read at large, *Exod.* 19.

And the *Lord* gave his *Law* unto *Moſes* from his own mouth, and God ſpake all theſe words and ſaid, I am the *Lord* thy God, thou ſhalt have none other Gods but me, *&c. Exod.* 20.

And after the *Lord* had given his *Law* and his ten Commandments to them, when the people ſaw the thundrings and the lightnings, and the noiſe of the Trumpet, and the Mountain ſmoking, they removed and ſtood afar off; and ſaid unto *Moſes* ſpeak thou unto us, and we will hear, but let not God ſpeak with us leſt we die; And *Moſes* ſaid unto the people fear not, for God

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is come to prove you, that his fear may be before your faces, that ye sin not: and *Moses* drew near unto the thick darkness where God was, and the Lord said unto *Moses*, say unto the Children of *Israel*, you have seen that I have talked with you from Heaven, ye shall not make with me Gods of Silver, neither shall ye make ye Gods of Gold, *ver.* 23.

And God commanded *Moses* to make an Ark, the Ark of his Covenant, with a Candlestick, and all the holy Vessels of the Sanctuary, as you may read at large *Exod.* 25. Moreover he commanded *Moses* to make the Tabernacle with all its Curtains, Coverings and Vails, Chap. 26. Also he commanded him to make an Altar on which the Offerings were to be offered, as you may read from Chap. 27. to Chap. 30. and so to the end of the Book of *Exodus*.

And after this the Lord made *Moses* write his Law in Tables of Stone, and *Moses* hewed two Tables of Stone, and went up early in the morning, as the Lord commanded him, unto Mount *Sinai*, and took in his hands the two Tables of Stone, and the Lord descended in the Cloud and stood with him there, and proclaimed the name of the Lord; The Lord merciful and gracious, long-suffering, abundant in goodness and truth, and keeping mercy for thousands, pardoning iniquity, transgression, and Sin, *Exod.* 34.

So all the precious works of *Moses* and *Aaron*, and all their faithfulness and their care, and their diligence, and how the *Lord* honoured them with his presence, and how they taught, and governed, and prophesied unto the Children of *Israel*, why they led them through the Wilderness 40 years together, ye may read in the four Books of *Moses*, *viz.* *Exodus*, *Levitious*, *Numbers*, *Deuteronomy*.

Deuteronomy.

THE *Lord* promiſed the Children of *Iſrael*, and ſaid unto *Moſes*, I will raiſe them up from among their brethren a Prophet like unto thee, and I will put my words in his mouth, and he ſhall ſpeak unto them all that I command him, *Deut.* 18. 18. here *Moſes* was a Prophet, for Chriſt witneſſes that *Moſes* writ of him, and *Philip* ſaid, we have found him, of whom *Moſes* in the *Law*, and the Prophets did write, *Joh.* 1. 45. and Chap. 5. 45. do not think that I will accuſe you to the Father, there is one that accuſeth you even *Moſes*, for had you believed *Moſes* ye would have believed me, for he wrote of me, but if ye believe not his writings, how ſhall ye believe my words? And the Apoſtle ſaith, and *Moſes* verily was faithful in all his houſe as a ſervant, for a teſtimony of thoſe things which were to be ſpoken after, *Heb.* 3. 5.

And this was the Commandment which *Moſes* laid before the Children of *Iſrael* a little before his departure from them, ſaith he, for this Commandment which I command you this day, it is not hidden from thee, neither is it afar off, it is not in Heaven that thou ſhouldeſt ſay, who ſhall go up for us to Heaven, and bring it unto us, that we may hear it and do it, neither is it beyond the Sea, that thou ſhouldeſt ſay, who ſhall go over the Sea for us, and bring it unto us, that we may hear it and do it? but the word is very nigh thee, in thy mouth and in thy heart, that thou mayeſt do it, I have ſet before thee this day life and death, and good and evil, *Deuteronomy* 30. 11. to the 15. and *Rom.* 10. 5, 6, 7, 8, 9, 10.

So after his Exhortations he bleſſed them with large bleſſings, as you may read in the 31. 32. and 33 Chapters at large.

And he ſaid I am 120 years old, I can no more go out and come in, and the *Lord* hath ſaid, thou ſhalt not go over *Jordan*. And *Moſes* went up from the plain of *Moab* unto the Mountain of *Nebo*, the top of *Piſgah* over againſt *Jericho*, and the Lord ſhewed

ſhewed him all the Land of *Gilead* unto *Dan*, and all *Naphtali*, and all the Land of *Ephraim* and *Manaſſeh*, and all the Land of *Judah* unto the utmoſt Sea, and the South and the plain of the Valley of *Jericho*, the City of the Palm-Trees unto *Zoar*, and the Lord ſaid unto him, this is the Land which I ſware unto *Abraham*, unto *Iſaac*, and unto *Jacob*, ſaying, I will give it unto thy ſeed, I have cauſed thee to ſee it with thine eyes, but thou ſhalt not go over thither.

So *Moſes* the Servant of the *Lord* died there in the Land of *Moab*, according to the word of the Lord, and he buryed him in a Valley in the Land of *Moab*, over againſt *Beth-peor*, but no man knoweth of his Sepulchre unto this day, Chapter 34. unto the 9. Verſe.

And *Joſhua* the Son of *Nun* was full of the ſpirit of Wiſdom, for *Moſes* had laid his hands on him, and the children of *Iſrael* hearkned unto him, and did as the *Lord* commanded *Moſes*, there aroſe not a Prophet ſince in *Iſrael* like unto *Moſes*, whom the *Lord* knew face to face, *ver.* 10.

Joſhua.

NOw after the death of *Moſes* the ſervant of the *Lord*, it came to paſs that the *Lord* ſpake unto *Joſhua* the Son of *Nun*, *Moſes* miniſter, ſaying, *Moſes* my ſervant is dead, now therefore ariſe go over this *Jordan*, thou and all the people, unto the Land which I do give unto them, every place that the ſole of your foot ſhall tread upon, that I give unto you as I ſaid unto *Moſes*, from the Wilderneſs, even to the great River *Euphrates*, there ſhall not be a man able to ſtand before thee all the days of thy life; as I was with *Moſes* ſo will I be with thee, I will not fail thee, nor forſake thee, be ſtrong and of a good courage, for unto this people ſhalt thou divide the Land which I ſware unto their Fathers to give them.

Here take notice of the faithful and conſtant true care of the Almighty over the ſeed of his Covenant and promiſe, when *Moſes* his

his faithful ſervant was dead, how he did deliver them unto *Joſhua*, and promiſed him his preſence, and performed the ſame, as you may read at large in the Book of *Joſhua*.

And the Lord ſaid unto *Joſhua*, this day I will begin to magnifie thee in the ſight of all *Iſrael*, that they may know, as I was with *Moſes* ſo I will be with thee. *Joſhua* commanded the Prieſts to carry the Ark of the Covenant before them, ſaying, when ye are come to the River of *Jordan*, ye ſhall ſtand ſtill in *Jordan*, and *Joſhua* ſaid unto the Children of *Iſrael*, the Ark of the Covenant of the Lord of all the earth paſſeth over before you into *Jordan*, and it ſhall come to paſs as ſoon as the ſoles of the feet of the Prieſts, that bears the Ark of the Lord of all the earth, ſhall reſt in the waters of *Jordan*, that the waters of *Jordan* ſhall be cut off from the waters that come down from above, and they ſhall ſtand upon an heap: and they did ſo, as you may read in *Ioſhua* 3. 14, 15, 16, 17. thus *Ioſhua* led them over with twelve men with twelve ſtones upon their ſhoulders, that they took out of the midſt of *Iordan*, who paſſed before the Ark of the Lord in the midſt of *Iordan*, according to the number of the Tribes of *Iſrael*: and *Ioſhua* ſet up twelve ſtones in the midſt of *Iordan*, in the place where the feet of the Prieſts ſtood which bare the Ark, and they are there unto this day; and when the people were paſſed clean over, that the Ark of the Lord paſſed over in the midſt of the people, but the Prieſts which bare the Ark ſtood in the midſt of *Iordan* until every thing was finiſhed that the Lord commanded *Ioſhua*.

Thus the Lord miraculouſly wrought with *Ioſhua*, as he did with *Moſes*, for the Lord God dryed up the waters of *Iordan*, as he did the Red Sea before their Fathers; you may read alſo how the Lord God wrought with *Ioſhua* miraculouſly at the taking of *Iericho*, when the Ark of the Lord compaſſed about the City ſeven times, that the Walls of *Iericho* fell down flat at the ſhout of the people, and at the ſound of the Trumpets of Rams Horns, *Ioſh.* 6. 20.

Again how the Lord was with *Ioſhua* in a ſpecial manner in the taking of the City of *Ai*, as you may read, Chap. 8.

And when the five Kings came againſt *Iſrael*, and fled before them, that the Lord caſt great ſtones from Heaven before, and they that died were more that died by hailſtones, than they that *Iſrael* ſlew with the Sword. Then ſpake *Ioſhua* to the Lord, in the day when the Lord delivered up the *Amorites* before the Children of *Iſrael*, and he ſaid in the ſight of the Children of *Iſrael*, Sun ſtand thou ſtill upon *Gibeon*, and thou Moon in the Valley of *Ajalon*; and the Sun ſtood ſtill, and the Moon ſtayed until the people had avenged themſelves of their Enemies, ſo the Sun ſtood ſtill in the midſt of Heaven, and haſtned not to go down for about a whole day, and there was no day like that before it nor after it, that the Lord harkened unto the voice of man, for the Lord fought for *Iſrael*, Chap. 10. 12, 13, 14.

These with many more miracles and wonders, and the many Victories that he gave *Ioſhua* over his Enemies, you may read throughout this whole book of *Ioſhua*. And in the latter end of his days he called for the Heads and for the Rulers of *Iſrael*, and for their Judges, and for their Officers; and *Ioſhua* ſaid unto all the people, Thus ſaith the Lord God of *Iſrael*, your Fathers dwelt on the other ſide of the flood in old time, even *Terah* the Father of *Abraham*, and the Father of *Nachor*, and they ſerved other Gods, and I took your Father *Abraham* from the other ſide of the flood, and led him throughout all the Land of *Canaan*, and multiplied his ſeed, and I gave him *Iſaac*, and I gave *Iſaac Iacob* and *Eſau*; and I gave unto *Eſau* mount *Seir* to poſſeſs it, but *Iacob* and his Children went down into *Egypt*: and I ſent *Moſes* alſo and *Aaron*, and I plagued *Egypt*, according to that which I did amongſt them, and afterwards I brought you out, and I brought your Fathers out of *Egypt*, and ye came unto the Sea, and the *Egyptians* purſued after your Fathers with Chariots and Horſemen unto the Red Sea, and when they cryed unto the Lord, he put darkneſs between you and the *Egyptians*, and brought the Sea upon them and covered them, and your eyes have ſeen what I have done in *Egypt*, and ye dwelt in the Wilderneſs a long Seaſon. Then *Balak* the Son of *Zippor*, King of *Moab*, aroſe and warred againſt *Iſrael*, and called *Baalam* the Son of *Peor* to curſe you,

you, but I would not hearken unto *Baalam*, therefore he bleſſed you ſtill, ſo I delivered you out of his hand, *Ioſh.* 24. to the 10. verſe.

Thus *Ioſhua* goes on rehearſing the mercies of the Lord to them, and exhorting them to ſerve the Lord God, and to fear the Lord in ſincerity and in truth, and not to ſerve other Gods, for the Lord God ſaith, he is a jealous God, he will not forgive your tranſgreſſions and ſins; if you forſake the Lord, then will he turn and do you hurt and conſume you. And the People ſaid unto *Ioſhua*, nay but we will ſerve the Lord: and *Ioſhua* ſaid unto the people ye are witneſſes againſt your ſelves, that ye have choſen the Lord to ſerve him; and they ſaid we are witneſſes: And *Ioſhua* made a Covenant with the people that day, and ſet them a Statute and an Ordinance, and thus *Ioſhua* bound them by Covenant to ſerve the Lord, and ſet up a great ſtone under an Oak by the Sanctuary of the *Lord* to be a witneſs unto them leſt they ſhould deny God, and ſo *Ioſhua* ſent the people away.

And it came to paſs that *Ioſhua* the Son of *Nun* the ſervant of the *Lord* died, being 110 years old, and they buried him in the borders of his inheritance, in Mount *Ephraim*: And *Iſrael* ſerved the *Lord* all the days of *Ioſhua*, and all the days of the Elders that outlived *Ioſhua*, which had known the works of the *Lord* that he had done for *Iſrael*.

Judges.

NOW after the death of *Ioshua*, the Children of *Israel* asked the *Lord*, saying, who shall go up for us against the *Canaanites*? and the *Lord* said *Iudah* shall go up, behold I have delivered the Land into his hands; and *Iudah* said unto *Simeon* his brother come up with me, that we may go fight against the *Canaanites*. So *Simeon* went with him, and the *Lord* delivered the *Canaanites* and the *Perizzites* into their hands, and they slew them ten thousand men, as you may read in the first of *Judges* throughout, and likewise in the second Chapter you may see what command the *Lord* laid on them.

But *Ioshua* being dead, and all that Generation that knew the works and wonders of the *Lord* being gathered to their Fathers, and there arose another Generation after them, that knew not the *Lord* nor yet the works which the *Lord* had done for *Israel*; then the Children of *Israel* did evil in the sight of the *Lord*, and served *Baalim*, and they forsook the *Lord* God of their Fathers, and served *Baal*, and provoked the *Lord* to anger, and it was hot against *Israel*, as you may read the most part of *Judges*.

After this *Deborah* the Propheteſs judged *Israel*, and they came up to her for judgment; and *Sisera* came up against *Israel*, and *Deborah* said unto *Barak*, this day he is delivered into thy hands, and so *Barak* pursued *Sisera*, and *Iael* slew him, as you may read in the 4. and 5. Chapters of *Iudges*.

After this *Gideon* was called to Rule over *Israel*, and the Spirit of the *Lord* came upon him, Chap. 6. And the *Lord* made him victorious over his Enemies, Chap. 7. 8.

And it came to pass as soon as *Gideon* was dead, that the Children of *Israel* turned again and went a whoring after *Baalim*, and made *Baal-Peor* their God, while *Abimelech* the Son of *Gideon* ruled over them, Chap. 9.

And after *Abimelech* there arose a man of the Tribe of *Issachar*, and he judged *Israel* 23 years, and he died, and *Jephtah* judged *Israel*, Chap. 11. and 12.

And

And there was a man of *Zorah*, of the Family of the *Danites*, whose name was *Manoah*, and his Wife was barren, and bare not, and the Angel of the Lord appeared unto her, and said unto her, behold thou shalt conceive and bear a Son, and this Son was *Sampson*, and he was amongst them for several years, and judged *Israel* twenty years, *Chap.* 14, 15, 16, *&c.*

Then there was no King in *Israel*, and the *Danites* sought for an inheritance, and they came to *Zorah*, and said to their Brethren, arise, we have seen the Land that it is good; and they gathered six hundred men together appointed with Weapons of War: And they took a City named *Laish*, and called it *Dan.* Chap. 18.

And thus the Children of *Israel* fell away from the Lord, and the Lord was grieved and provoked with them, as you may read throughout the Book of *Iudges*, insomuch that the Tribe of *Benjamin* had like to have been cut off from the rest of the Tribes, because of a wicked action that they wrought, as you may read from Chap. 18. to the end of the Book of *Judges*.

Ruth.

AND it came to pass in the days when the Judges ruled *Israel*, that there was a Famine in the Land, and a certain man of *Bethlehem-Iudah* went to sojourn in the Country of *Moab*, as you may read in the Book of *Ruth*; and the name of the man was *Elimelech*, and the name of his Wife was *Naomi*, and the names of his two Sons was *Mahlon* and *Chilion*, *Ephrathites* of *Bethlehem-Iudah*, and they stayed in *Moab*, and they took them Wives of the *Moabites*, till *Elimelech* was dead; and his two Sons and his Wife *Naomi* returned back to her own Country, and her Daughter-in-Law *Ruth* would not leave her until they came to *Bethlehem-Iudah*, as you may read in the first Chapter.

And *Naomi* had a Kinsman of her Husbands, a mighty man of wealth, of the Family of *Elimelech*, whose name was *Boaz*, and

and it came to pass that this *Boaz* took to Wife *Ruth*, as you may read in the 2. 3. and 4. Chapters of *Ruth*: so *Boaz* took *Ruth*, and she was his Wife, and he went in unto her, and the Lord gave her conception, and she called his name *Obed*, he is the Father of *Iesse*, the Father of *David*, of whom Christ sprang.

I *Samuel*.

THere was a certain man of *Ramathaim-Zophim* of mount *Ephraim*, and his name was *Elkanah*, the Son of *Ieroham*, the Son of *Elihu*, the Son of *Tohu*, the Son of *Zuph* an *Ephrathite*, and he had two Wives, the name of the one was *Hannah*, and the name of the other *Peninnah*, and *Peninnah* had children, but *Hannah* had no children, and this man went up out of his ✻ City yearly to worship and to sacrifice unto the Lord of Hosts in *Shiloh*; and the two Sons of *Eli*, *Hophni* and *Phinehas* the Priests of the Lord were there, and *Hannah* was in much bitterness, and prayed unto the Lord in her heart, but her voice was not heard, and *Eli* reproved her, but the Lord heard her and granted her petition; wherefore when the time was come, after had *Hannah* conceived, that she bare a Son, for the Lord remembred her, and she called his name *Samuel*, saying, because I asked him of the Lord, as you may read 1 *Sam.* 1. And she exalted and praised the Lord for his mercy, as you may read Ch. 2. and *Samuel* ministred before the Lord being a Child, girded with a Linnen Ephod, according to the Order of *Aaron*, and this Child *Samuel* ministred unto the Lord before *Eli* the Priest.

And the word of the Lord was precious in those days, for ✻ there was no open vision in those days, and when the Lord called unto *Samuel*, he answered and went unto *Eli*, and *Eli* sent him back again, and the Lord called again, and *Samuel* went to *Eli* again, and said here am I, for thou didst call, and *Eli* said I called not, my Son lie down again. Now *Samuel* did not yet know the Lord, neither was the word of the Lord yet revealed to him. And the Lord called *Samuel* again, and he went to *Eli* the third time,

time, and *Eli* perceived the Lord had called the child; *Eli* ſaid unto *Samuel*, go lie down, and if the Lord call thee, thou ſhalt ſay, ſpeak Lord, for thy ſervant heareth: ſo *Samuel* went and lay down in his place, and the Lord came and ſtood, and called as at other times, *Samuel*, *Samuel!* then *Samuel* anſwered, ſpeak for thy ſervant heareth; and the Lord ſaid to *Samuel*, behold I will do a thing in *Iſrael*, at which both the ears of every one that heareth ſhall tingle, and this word was againſt *Eli* and his houſe, as you may read in the 3. Chapter. *Eli* called *Samuel*, and ſaid what is the thing that the Lord hath ſaid unto thee, I pray thee hide it not from me; and *Samuel* told him every whit; and all *Iſrael* even from *Dan* unto *Beerſheba* knew that *Samuel* was eſtabliſhed to be a Prophet of the Lord.

And when *Samuel* grew old, he made his Sons Judges over *Iſrael*, and before that he judged and ruled over *Iſrael*, for the Lord was with him, but the Elders of *Iſrael* were not pleaſed with *Samuels* Sons to judge over them, and ſo they deſired a King, as you may read in the 8. Chapter, but the thing diſpleaſed *Samuel* when they asked a King; and *Samuel* prayed unto the Lord, and the Lord ſaid unto *Samuel*, hearken unto the voice of the people in what they ſay, for they have not rejected thee, but they have rejected me, that I ſhould not reign over them, and according as they have dealt with me, ſo ſhall they have a King: and *Samuel* told the mind of the Lord unto the People, as you may read in Chap. 8. to ver. 18.

Nevertheleſs the people refuſed to hear the voice of *Samuel*, and they ſaid nay, but there ſhall be a King over us that we may be like all the Nations, and that our King may judge us, and go before us and fight our battels; and *Samuel* rehearſed the words of the people in the ears of the *Lord*, and the *Lord* ſaid unto *Samuel* hearken unto their voice, and make them a King.

Now there was a man of *Benjamins* Tribe whoſe name was *Kiſh*, and he had a Son whoſe name was *Saul*, a choiſe young man and goodly, higher from the ſhoulders upward than any of the People, as you may read in the 9. Chapter. Then *Samuel* took a Vyal of Oyl, and poured it upon his head, and kiſſed him,

him, *Chap.* 10. and *Samuel* ſaid unto all the people, behold I have hearkened unto your voice, in all that ye ſaid unto me, and have made a King over you, and behold now the King walketh before you, and I am old and grey-headed, and my Sons are with you, and I have walked before you from my childhood to this day.

⁂ Now therefore behold the King whom ye have choſen, and whom ye have deſired, whom the *Lord* hath ſet over you; if ye will fear the *Lord*, and ſerve him, and obey his voice, and not rebel againſt the Commandments of the *Lord*, then ſhall both ye and your King all follow the *Lord* your *God*, but if ye will not obey the voice of the *Lord*, but rebel againſt the Commandment of the *Lord*, then ſhall the hand of the *Lord* be againſt you, as it was againſt your Fathers.

So this *Saul* ruled over *Iſrael* and judged *Iſrael*, from *Chap.* 12. to 15. in which the *Lord* ſent *Samuel* unto him, that he might hearken to the voice of the words of the *Lord*, *Chap.* 15. Thus ſaith the *Lord* of Hoſts, I remember that which *Amaleck* did to *Iſrael*, *Exod.* 17. 8, 9, 10, 11. how he laid wait for him in the way when he came up from *Egypt*: Now go and ſmite *Amaleck*, and utterly deſtroy that they have, and ſpare them not, but ſlay both man and woman, infant and ſuckling, Camel and Aſs: but *Saul* and the people ſpared *Agag*, and the beſt of the Sheep, and the Oxen, and the Fatlings of the Lambs, and all that was good they ſpared.

Then came the word of the *Lord* to *Samuel*, ſaying, it repenteth me that I have ſet up *Saul* to be King, for he is turned back from following me, and hath not performed my Commandments; ✶ and it grieved *Samuel*, and he cryed to the *Lord* all night, and *Samuel* roſe early in the morning to meet *Saul*, and *Saul* ſaid unto him bleſſed be thou of the *Lord*, I have performed the Commandment of the *Lord*, and *Samuel* ſaid what meaneth this bleating of the Sheep and lowing of the Oxen in mine ears? and *Saul* ſaid the people have ſaved the beſt of the Sheep, and of the Oxen to ſacrifice to the *Lord* thy *God*, and the reſt we have utterly deſtroyed. And *Samuel* ſaid, hath the *Lord* greater delight

in

in burnt Offerings and Sacrifices than in obeying the voice of the Lord? to obey is better than Sacrifice, and to harken than the fat of Rams, for Rebellion is as the sin of witchcraft, and stubborness is as Iniquity and Idolatry; because thou hast rejected the word of the Lord, he hath also rejected thee from being King, and *Saul* said unto *Samuel*, I have sinned, 1 *Sam.* 15. 23. 24.

And the Lord said unto *Samuel*, how long wilt thou mourn for *Saul*, seeing I have rejected him from reigning over *Israel*? fill thine Horn with Oyl, and I will send thee to *Jesse* the *Bethlehemite*, for I have provided me a King amongst his Sons, and *Samuel* said how can I go? if *Saul* hear he will kill me: and the Lord said take an heifer with thee, and say, I am come to Sacrifice to the Lord, and call *Jesse* to the Sacrifice, and I will shew thee what thou shalt do, and thou shalt annoint him whom I name unto thee, *&c.*

And *Samuel* did that which the Lord spake, and came unto *Bethlehem*, and the Elders of the Town trembled at his coming, and said comest thou peaceably? and he said peaceably I am come to sacrifice unto the Lord, sanctifie your selves and come to the sacrifice with me, and he sanctified *Jesse* and his Sons, and called them to the Sacrifice, and *Samuel* looked on *Jesses* Sons, and *Jesse* made seven of his Sons to pass before *Samuel*: and *Samuel* said unto *Jesse*, the Lord hath not chosen these, and he said, are here all thy children? and he said there remaineth yet the youngest, and behold he keepeth the Sheep; and *Samuel* said unto *Jesse*, send and fetch him, for we will not sit down till he come hither; and he sent and brought him in *David*: Now he was ruddy and withall of a beautiful countenance, and goodly to look to; and the Lord said arise, annoint him, for this is he: then *Samuel* took the horn of Oyl and annointed him in the midst of his Brethren; and the Spirit of the Lord came upon *David* from that day forward. Here the Lord annointed *David* to be King over *Israel* by his Prophet, and by his eternal Spirit, but this was hid from *Saul* many years, as you may read from *Chap.* 16. to 23.

And how the Lord was with *David* in all his undertakings, and how he was preserved from the wrath and fury of *Saul*, and

how *David* preserved *Sauls* life when he came into the Cave; where he and his men were upon the Rocks, and he would not hurt *Saul* as you may read in the 24. Chapter; but still *Saul* pursued *Davids* life, as you may read throughout the Book of *Samuel*.

And the Armies of the *Amalekites* gathered together against *Israel*, and *David* enquired of the Lord, saying, shall I pursue after this Troop, shall I overtake them? and he answered, pursue them, and without fail recover all: So *David* went and six hundred men that were with him, four hundred pursued, and two hundred stayed behind, and *David* recovered all that the *Amalekites* carryed away, and *David* recovered his two Wives, and there was nothing lacking, neither small nor great, neither Sons nor Daughters, neither flocks nor herds, but *David* recovered them all and came to the two hundred men that stayed behind, that were so faint they could not follow him.

Now after this the *Philistines* fought against *Israel* that was under *Saul*, and the men of *Israel* fled before the *Philistines*, and the Battel went sore against *Saul*, and the Archers hit him and he was sore wounded; and *Saul* said unto his Armour-Bearer, draw thy Sword and thrust me through, but his Armour-Bearer would not, therefore *Saul* took a sword and fell upon it, and when his Armour-Bearer saw that *Saul* was dead, he fell likewise upon his sword and died with him, ; so *Saul* died and his three Sons and his Armour-Bearer and all his men fell that day together, 1. *Sam.* 31.

II. *Samuel.*

AND when *David* had word that *Saul* and *Jonathan* were dead, then *David* took hold on his Cloaths and rent them, and all the men that were with him, and they mourned and wept, and fasted until evening, for *Saul* and for *Jonathan* his Son, for the People of the Lord, and for the House of *Israel*, because they were fallen by the sword, and *David* lamented with this lamentation

tation over *Saul*, and over *Jonathan* his Son, which Lamentation you may read 2 *Sam.* 1.

And it came to pass after this that *David* enquired of the Lord saying, shall I go up into the Cities of *Iudah*? and the Lord said unto him go up; and *David* said unto him whither shall I go? and he said unto *Hebron*; so *David* went up thither, and his two Wives, and his men that were with him, every man with his Houshold, and they dwelt in the Cities of *Hebron*, and the men of *Iudah* came, and there they annointed *David* King over the House of *Iudah*, and they told *David* that the men of *Iabesh-Gilead* were they that buried *Saul*; and *David* sent Messengers unto the men of *Gilead*, and said unto them, Blessed be ye of the Lord, that ye have shewed this kindness unto the Lord, even unto *Saul*, and buried him, and now the Lord shew kindness and truth unto you, and I will requite you this kindness for your Master; *Saul* is dead, and the House of *Iudah* hath annointed me King over them. So now *David* reigned over the House of *Iudah*, but yet there continued long War between the House of *Saul* and the House of *David*, but *David* waxed stronger and stronger, and the House of *Saul* waxed weaker and weaker.

Then came all the Tribes of *Israel* to *David* unto *Hebron*, and spoke saying, we are thy bones and thy flesh, and in time past when *Saul* was King over us, thou leddest out and brought in *Israel*, and the Lord said unto thee, thou shalt feed my people *Israel*. So all the Elders of *Israel* came to the King to *Hebron*, and King *David* made a league with them before the Lord, and they annointed *David* King over *Israel*, Chap. 5.

David was thirty years old when he began to reign in *Israel* in *Hebron*, he reigned over *Iudah* seven years, and he reigned over *Israel* and *Iudah* forty years. So *David* governed *Israel* in the fear and wisdom of the Lord God; for *David* gathered together all the chosen men of *Israel* thirty thousand, and *David* arose and went with all them that were with him, from *Baal* of *Iudah*, to bring up from thence the Ark of God, whose name is called the Lord of Hosts, that dwelleth between the Cherubims, the whole passage whereof you may read *Chap.* 6.

And when King *David* ſat in his houſe, the King ſaid unto *Nathan* the Prophet, ſee I dwell in an houſe of Cedar, but the Ark of God dwells within Curtains; and that night the word of the Lord came unto *Nathan*, ſaying, go tell my ſervant *David*, thus ſaith the Lord, ſhalt thou build a houſe for me to dwell in, whereas I have not dwelt in an houſe ſince the time that I brought up the Children of *Iſrael* out of *Egypt*, even to this day, but have walked in a Tent, and in a Tabernacle; but when thy days ſhall be fulfilled that thou ſleeps with thy Fathers, I will ſet up thy ſeed after thee which ſhall proceed out of thy Bowels, and I will eſtabliſh his Kingdom, he ſhall build an houſe for my name, and I will eſtabliſh the Throne of his Kingdom for ever, I will be his Father, and he ſhall be my Son, if he commit iniquity I will chaſten him with the rod of men, and with the ſtripes of the children of men, but my mercy ſhall not depart away from him, as I took from *Saul*, *Chap.* 7.

Thus *David* governed the Kingdom of *Iſrael* nobly all his days, and the mighty works that he did, and the great Victories that the Lord gave him, you may read of to the end of this Book.

1 *Kings*, 2 *Chron.*

AND when the days of *David* grew nigh that he ſhould die, he charged *Solomon* his Son ſaying, I go the way of all the earth, be thou ſtrong therefore and ſhew thy ſelf a man, and keep the charge of the Lord thy God, to walk in his ways and to keep his Statutes and his Commandments and his Judgments, and his Teſtimonies, as it is written in the Law of *Moſes*, that thou mayſt proſper in all that thou doeſt, that the Lord may continue his word which he ſpake concerning me, ſaying, if thy Children take heed to their way to walk before me in Truth, with all their heart and with all their Soul, there ſhall not fail thee a man, ſaid he, to ſit on the Throne of *Iſrael*, 1 *Kings*, 2. And ſo *David* ſlept with his Fathers, and was buried in the City of *David*.

Then

Then sat *Solomon* upon the Throne of *David* his Father, and his Kingdom was established greatly *ver.* 12. the Lord appeared unto *Solomon* in a Dream by night, and God said ask what I shall give thee; *Solomon* said thou hast shewed to *David* my Father great mercies, according as he walked before thee in truth and in righteousness, and uprightness of heart with thee, and thou hast kept for him this great kindness, that thou hast given him a Son to sit on his Throne, as it is this day; and now O Lord my God, thou hast made thy servant King instead of *David* my Father, and I am but a little Child, I know not how to go out and come in, thy servant is in the midst of thy people which thou hast chosen, a great people, it cannot be numbred nor counted for multitude; give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad, for who is able to judge this so great a people? And the speech pleased the Lord, that *Solomon* asked this thing; and God said, because thou hast asked this thing, and hast not asked long life, neither hast asked riches to thy self, nor hast asked the life of thine Enemies, but hast asked for thy self understanding to discern Judgment, behold I have done according to thy words, I have given thee a wise and understanding heart, so that there was none like thee before thee, neither shall any arise after thee like unto thee, *Chap.* 3.

So King *Solomon* reigned over all *Israel*, as you may read in the fourth and fifth Chapters. And it came to pass in four hundred and fourscore years after the Children of *Israel* were come out of the Land of *Egypt*, in the fourth year of *Solomons* reign over *Israel*, in the month *Zif*, which is the second month, that he began to build the House of the Lord; of which building and the magnificency of it you may read from the sixth Chapter to the ninth Chapter of 2 *Chron.* 5. 2.

Then *Solomon* assembled the Elders of *Israel* and all the heads of the Tribes of *Israel* unto *Ierusalem*, that they might bring up the Ark of the Covenant of God out of the

City

City of *David*, which is Sion, and the *Priests* brought in the Ark of the Lord, into the Oracle of the House of the Lord, even to under the wings of the Cherubims. He built also his own House, which he was 13 years in building, Chap. 7.

And it came to pass when *Solomon* had furnished the building of the House of the Lord and the Kings House, that the Lord appeared unto *Solomon* the second time, and the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me, I have hallowed this house which thou hast built, to put my name there for ever, and if thou walk before me as *David* thy Father walked, in integrity of heart, and in uprightness, to do according to all that I command thee, and keep my Statutes and Judgments, then will I establish the Throne of thy Kingdom upon *Israel*.

So King *Solomon* excelled all the Kings of the earth for riches and for wisdom, and the Queen of *Sheba* heard of the fame of *Solomon* concerning the name of the Lord, she came to prove him with hard questions, *Chap.* 10.

After this King *Solomon* loved many strange women, together with the Daughters of *Pharaoh*, the *Moabites*, and *Ammonites*, and *Edomites*, and *Zidonians*, and *Hittites*, all which the Lord had commanded the Children of *Israel* that they should not go into them.

So *Solomon* was drawn away with his Wives, and worshipped their Gods, and made Idols, and the Lord was angry with *Solomon* because his heart was turned from the Lord God of *Israel*, which had appeared to him twice, wherefore the Lord said unto *Solomon*, for as much as this is done of thee, and thou hast not kept my Covenant and my Statutes which I commanded thee, I will surely rent the Kingdom from thee, and give it to thy servant, notwithstanding in thy days I will not do it for *David* my servants sake, but I will rend it out of the hand of thy Son, howbeit I will not rend away all the Kingdom, but will give one Tribe to thy Son for *David* my servants sake, and for *Ierusalems* sake which I have chosen.

And it came to pass when *Ieroboam* went out of *Ierusalem*, that *Ahijah*

Abijah the *Shilonite* found him in the way, and he clad himself with a new garment, and *Abijah* caught the new Garment and rent it in twelve pieces, and he said to *Jeroboam* take thee ten, for thus saith the Lord God of *Israel*, behold I will rend the Kingdom out of the hand of *Solomon*, and I will give ten Tribes to thee, but he shall have one for my servant *Davids* sake, and for *Jerusalems* sake, the City which I have chosen out of all the Tribes of *Israel*.

Solomon sought therefore to kill *Jeroboam*, and *Jeroboam* arose and fled into *Egypt* until the death of *Solomon*, and the rest of the Acts of *Solomon* and all that he did are written in the Book of the Acts of *Solomon*, and the time that *Solomon* reigned in *Jerusalem* over all *Israel* was 40 years, and *Solomon* slept with his Fathers, and *Rehoboam* his Son reigned in his stead, *Chap.* 11.

And when *Rehoboam* was come to *Jerusalem* he gathered of the House of *Judah* and *Benjamin* an hundred and fourscore thousand chosen men, which were Warriours, to fight against *Israel*, that so he might bring the ten Tribes to him again, which *Jeroboam* the Son of *Nebat* went about to take from him, for they were given to him; but the word of the Lord came to *Shemaiah* the man of God, saying, speak unto *Rehoboam* the Son of *Solomon* King of *Judah*, and to all *Israel* in *Judah* and *Benjamin*, saying thus saith the Lord, ye shall not go up to fight against your Brethren, return every man to his house for this thing is done of me, and they obeyed the word of the Lord and returned from going against *Jeroboam*.

And it came to pass in the fifth year of *Rehoboam* that *Shishak* the King of *Egypt* came up against *Jerusalem*, and took the fenced Cities thereabouts, and the Lord sent his Prophet *Shemaiah* to *Rehoboam* and the Princes of *Judah*, and they humbled themselves before the Lord, and the Lord was entreated of them, and heard them, and said that he would not destroy them, 2 *Chron.* 12. 1 *Kings* 14. 31. and *Rehoboam* slept with his Fathers, and *Abijah* his Son reigned in his stead.

In the 18 year of *Jeroboams* reign began *Abijah* to reign over *Judah*, and there was War between *Abijah* and *Jeroboam*,

and

and *Abijah* set the Battel in array with an Army of valiant men of War, even four hundred thousand chosen men, and *Jeroboam* set the Battel in array against them with eight hundred thousand chosen men, being mighty men of valour; *Abijah* stood upon Mount *Semaraim*, which is in Mount *Ephraim*, and said, hear thou me *Jeroboam*, and all *Israel*, ought ye not to know the Lord God of *Israel* gave the Kingdom of *Israel* to *David* for ever, by a Covenant of Salt, and yet *Jeroboam* is risen up and rebelled against his Lord? and now do ye think to withstand the Kingdom of the Lord in the hands of the Sons of *David*? and ye be a great multitude and there be with you golden Calves, which *Jeroboam* hath made for Gods, and behold God himself is with us for our Captain, and his Priests with sounding Trumpets to cry aloud against you, O Children of *Israel* fight not against the Lord God of your Fathers, ye shall not prosper: but *Jeroboam* caused an ambushment to be set before the Children of *Judah* and behind them, and they cryed unto the Lord, and the Priests sounded with Trumpets, then the men of *Judah* gave a shout, and as they shouted God smote *Jeroboam* and all *Israel*, and the Children of *Israel* fled before *Judah*, and God delivered them into their hands, 2 *Chron.* 13. 1 *Kings* 12. 28.

After this *Abijah* waxed mighty, and married 14 Wives, and had twenty two Sons and sixteen Daughters, and the rest of the acts that he did are written in the Story of the Prophet *Iddo*; and the Prophets that prophesied in his days were *Shemaiah* and *Idda*; and *Abijah* slept with his Fathers, and *Asa* his Son reigned in his stead.

So now you may read in the remaining Chapters of this Book how *Israel* was divided and rent asunder, and how they served other Gods, and wrought abomination before the Lord, and the Lord spake unto them by his Prophets, but they would not hear, but hardened their hearts and wrought wickedness, and killed the Lords Prophets: but *Baals* Prophets were 450. and the Lord plagued them, and sent them Famine and Drought, as you may read, *Chap.* 18. 22.

And in the twentieth year of *Ieroboam*, *Asa* reigned over *Iudah*, and

and *Asa* did that which was right in the sight of the *Lord*, and he gathered all *Judah* and *Benjamin* together, and they entred into a Covenant with the Lord God of their Fathers, that they would seek him with all their hearts: he took away the Altars of the strange Gods and the Images, and took away the *Sodomites* out of the Land, and he removed away the Idols which his Father had made: and the Lord cut off the *Ethiopians* before *Asa*, *Judah*, and *Benjamin*, and he removed his Mother from being Queen, because she had made an Idol in a Grove, and he destroyed her Idol and burnt it, 2 *Chr.* 15. 1 *Kings* 15. 13.

In the 36 year of the reign of *Asa*, *Baasha* King of *Israel* came up against *Judah*, and built *Ramah*, to the intent he might let none go out nor come in to *Asa* King of *Judah*: then *Asa* brought out Silver and Gold out of the Treasury of the House of the Lord, and sent it to *Benhadad* King of *Syria* that dwelt in *Damascus*, that he might join with him against the King of *Israel*; and the King of *Syria* harkened unto him, and they smote *Jion*, and *Dan*, and *Abel-Beth-Maachah* and all the Cities of *Naphtali*.

And at that time *Hanani* came unto *Asa* King of *Judah*, and said, because thou hast relied on the King of *Syria*, and hast not relied in the Lord thy God, therefore is the Host of the King of *Syria* escaped out of thy hands, for the eyes of the Lord run to and fro throughout the whole Earth to shew himself strong in the behalf of those whose heart is perfect towards him; herein thou hast done foolishly: and *Asa* was wroth with the Seer and put him in Prison.

And *Asa* in the thirty ninth year was diseased in his feet, and he sought not unto the Lord, but unto Physicians, and he slept with his Fathers; and the Prophets *Hanani*, and *Azaziah* the Son of *Oded* propheſied in his days, and his Son *Iehoshaphat* reigned in his stead; and he walked according to *Asa* his Father, and turned not aside from doing that which was right in the eyes of the Lord; nevertheless the high places were not taken away, for the people had not prepared their hearts unto the God of their Fathers.

And the Lord was with *Jehoſaphat*, becauſe he walked in the waies of *David* his Father, and ſought the Lord, and his heart was lifted up in the waies of the Lord, and called his Princes, and with them he ſent Levites and Prieſts, and they taught in *Judah*, and had the book of the Law of the Lord with them, and went about through all the Cities of *Judah*, and taught the people, and the fear of the Lord fell upon all the Kingdoms of the Land round about *Judah*, ſo that they made no War with *Jehoſaphat*.

And *Jehoſaphat* joined affinity with *Ahab*, and went down to *Samaria* to *Ahab* King of *Iſrael*, and they went down to *Ramath-Gilead*, as you may read the 2 *Chron.* 18. 1. 1 *Kings* 22. 2. and *Jehoſaphat* cauſed *Ahab* to enquire of the Prophets of *Iſrael*, and afterwards they enquired of *Michaiah* the Prophet of the Lord, which *Ahab* ſaid he hated, for he never propheſied good of him, but evil.

2 *Kings*.

SO the King of *Iſrael* and *Jehoſaphat* King of *Iudah* went up againſt *Ramath-Gilead*, and a certain man drew a bow at a venture and ſmote the King of *Iſrael* between the joints of his Harneſs, ſo that he died, 2 *Chron.* 18. 33. 1 *Kings* 22. Now *Ioram* the Son of *Ahab* reigned over *Iſrael* in *Samaria* in the 18. year of *Iehoſaphat* King of *Iudah*, it came to paſs when *Ahab* was dead, that the King of *Moab* rebelled againſt the King of *Iſrael*, and *Ioram* King of *Iſrael* ſent to *Iehoſaphat* King of *Iudah* to join with him againſt *Moab*; and the King of *Iſrael* and the King of *Iudah* went, and the King of *Edom* went with them againſt *Moab*: and the King of *Iſrael* ſaid, alas! hath the Lord gathered theſe three Kings together to deliver them into the hand of *Moab*? and *Iehoſaphat* ſaid, is there not here a Prophet of the Lord, that we may enquire of him? 2 *Kings*. and one of the Kings ſervants ſaid, here is *Eliſha* that poured water on the hands of *Elijah*; and the three Kings went to enquire of him

and

and *Eliſha* ſaid unto the King of *Iſrael*, what have I to do with thee? get thee to the Prophets of thy Father, and the Prophets of thy Mother; and *Eliſha* ſaid, as the Lord of Hoſts liveth before whom I ſtand, were it not that I regard the preſence of *Iehoſaphat* King of *Iudah*, I would not look towards thee nor ſee thee, but now bring me here a Minſtrel, *&c.* and they prevailed againſt the *Moabites*, as you may read, 2 *Kings* 3.

And it came to paſs after this, that the Children of *Moab* and the Children of *Ammon*, and with them, from beyond the Sea from this ſide of *Syria*, went a great multitude that came up againſt *Iehoſaphat* King of *Iudah*, as you may read 2 *Chron.* 20. and *Iehoſaphat* feared before the Lord, and proclaimed a Faſt, and ſet himſelf and all his people to ſeek the Lord; and the Lord gave *Iehoſaphat* Victory over his Enemies; then returned *Iehoſaphat* King of *Iudah* with joy to *Ieruſalem*, for that the Lord had made them to rejoice over their Enemies.

But after this did *Iehoſaphat* King of *Iudah* join himſelf with *Ahaziah* King of *Iſrael*, who did very wickedly, to make Ships to go to *Tarſhiſh*; then *Eliezer* propheſied againſt *Iehoſaphat*, ſaying, becauſe thou haſt joined with *Ahaziah*, the Lord hath broken thy Works, ſo the Ships were not able to go to *Tarſhiſh*.

So *Iehoſaphat* ſlept with his Fathers, and *Iehoram* reigned in his ſtead, and *Michaiah*, and *Eliſha*, and *Eliezer* were the Prophets that propheſied in his daies.

And *Iehoram* reigned eight years in *Ieruſalem*, and did evil in the ſight of the Lord, and walked in the ways of the Kings of *Iſrael*, as did the Houſe of *Ahab*, for the Daughter of *Ahab* was his Wife, yet the Lord would not deſtroy *Iudah*, for *David* his ſervants ſake, as he promiſed to give him alwaies a light to his Children; in his days *Edom* revolted, 2 *Kings* 8. 2 *Chron.* 21.

Moreover he made high places in the mountains of *Iudah*, and cauſed the Inhabitants of *Ieruſalem* to commit Fornication, and compelled them thereto: and there came a Writing from *Eliſha* the Prophet, ſaying, thus ſaith the Lord God of *David* thy Father, becauſe thou haſt not walked in the wayes of *Iehoſaphat*, but haſt

walked in the ways of the Kings of *Iſrael*, and haſt made *Iudah* and *Ieruſalem* go a whoring after Whoredoms, behold with a great Plague will the Lord ſmite thee, and thy people, and thy Wives, and thy Children: and after the Lord ſmote him in his bowels, that at the end of two years his bowels fell out, ſo that he died of ſore Diſeaſes; and the Inhabitants of *Ieruſalem* made *Ahaziah* his youngeſt Son King in his ſtead.

And the Lord ſent his Prophet to annoint *Iehu*, the Son of *Iehoſaphat*, the Son of *Nimſhi* to be King over *Iſrael* 2 *Kings* 9. and he aroſe and went into the Houſe, and poured Oyl on his head, and ſaid, thus ſaith the Lord God of *Iſrael*, I have annointed thee King over the people of the Lord, and thou ſhalt ſmite the Houſe of *Ahab* thy Maſter, that I may avenge the blood of my Servants the Prophets, and the blood of all the ſervants of the Lord, at the hands of *Jezebel*, for the whole Houſe of *Ahab* ſhall periſh, and I will make the Houſe of *Ahab* like the Houſe of *Jeroboam*, and the Dogs ſhall eat *Jezebel* in the portion of *Jezreel*.

Twenty and two years old was *Ahaziah* when he began to reign, and he reigned one year in *Jeruſalem*, alſo he walked in the ways of *Ahab*, for his Mother was his Counſellour to do wickedly, wherefore he did evil in the ſight of the Lord, and the deſtruction of *Ahaziah* was of God, by coming to ſee *Jehoram*; for when he was come, he went out with *Jehoram* againſt *Jehu* the Son of *Nimſhi*, whom the Lord had annointed to cut off the houſe of *Ahab*, as you may read in 2 *Chr.* 22. and they caught *Ahaziah* where he was hid in *Samaria*, and when they had ſlain him they buried him, becauſe they ſaid, he is the Son of *Jehoſhaphat* who ſought the Lord.

But *Jehoſheba* the Daughter of King *Jehoram*, took *Joaſh* the Son of *Ahaziah*, and put him and his Nurſe in a Bed-chamber, for ſhe was the Wife of *Jehojada* the Prieſt, and he was with them hid in the Houſe of God ſix years; then *Athaliah* reigned ſix years, and in the ſeventh year *Jehoiadah* called all the Captains of the hundreds together, and the Prieſts and

and the Levites, and all the Congregation together with the King in the House of God, and he said unto them, the Kings Son shall reign, as the Lord hath said of the Sons of *David*, 2 *Chr.* 23.

And *Joash* began to reign in the seventh year of *Jehu* King of *Israel*, and he was seven years old when he began to reign, and he reigned over *Jerusalem* forty years, and he did that which was right in the sight of the Lord, as *Jehojada* the Priest instructed him.

But *Jehojada* waxed old, and was full of days, and when he died he was 130 years old, and after his death the Princes of *Judah* left the House of the Lord, and served Idols in Groves, and wrath came upon *Judah* and *Jerusalem*, and the Spirit of the Lord came upon *Zachariah*, the Son of *Jehojada* the Priest, which stood above the People, and said, thus saith God, why trespass ye against the Commandment of the Lord? and they conspired against him, and stoned him with Stones at the Commandment of the King; thus *Joash* remembred not the kindness that *Jehojada* had done unto him, but slew his Son.

The Army of the *Syrians* came against them, because they had forsaken the Lord God of their Fathers, so they executed judgment against *Joash*, and his own servants slew him in his bed, and *Amaziah* his Son reigned in his stead, 2 *Chr.* 22. 2 *King.* 9. 27.

In the twenty third year of *Joash*, *Jehoahaz* Son of *Iehu* began to reign over *Israel*, and he did that which was evil in the sight of the Lord, 2 *King.* 13. and followed the sins of *Jeroboam*, and the anger of the Lord was kindled against *Israel*, and he delivered them into the hand of the King of *Syria*, and *Jehoahaz* besought the Lord, and the Lord harkened unto him, for he saw the oppressions of *Israel* because the King of *Syria* oppressed them, and the Lord gave *Israel*, a Saviour, so they went out from under the hand of the *Syrians*, and the Children of *Israel* dwelt in their Tents, nevertheless they departed not from the sins of *Iereboam*, *Chap.* 13. 6. and *Iehoahaz* slept with his Fathers, and *Jehoash* his Son reigned in his stead.

In the thirty seventh year of the reign of *Joash* King of *Judah*, began *Iehoash* Son of *Iehoahaz* to reign over *Israel*,

Israel and reigned sixteen years, he did that which was evil in the sight of the Lord, and departed not from the Sins of *Ieroboam*, who made *Israel* to sin: and *Iehoash* slept with his Fathers, and *Ieroboam* sat upon his Throne.

In the second year of *Iehoash*, Son of *Iehoahaz* King of *Israel*, reigned *Amaziah* the Son of *Ioash* King of *Iudah*, he was 25 years old when he began to reign, and he reigned 29 years in *Ieruſalem*, and he did that which was right in the sight of the Lord, but not like unto *David* nor *Ioash* his Father: When his Kingdom was confirmed in his hands, he slew all his servants that had slain his Father; and he sent messengers to the King of *Israel*, that they might come up to look one another in the face: He slew also of the Children of *Edom*, in the Valley of *Salt*, ten thousand; and the King of *Israel* sent unto him, and said, thou hast indeed smitten *Edom*, and thine heart is lifted up, tarry at home, but *Amaziah* King of *Iudah* would not, therefore *Iehoash* King of *Israel* went up and met *Amaziah* King of *Iudah*, and looked him in the face at *Bethshemish* which belongs to *Iudah*, and *Iudah* was put to the worst, and fled every man before *Israel*; and the King of *Israel* took all the Gold and Silver, and all the Vessels that were found in the House of the Lord, and *Iehoash* King of *Israel* slept with his Fathers, and *Ieroboam* his Son reigned in his stead. And *Amaziah* King of *Iudah* lived after his death fifteen years, and they made a conspiration against him in *Ieruſalem*, and he fled to *Lachish*, but they sent after him and slew him there; and all the people of *Iudah* took *Azaziah* and made him King instead of *Amaziah* his Father.

In the twenty seventh year of the reign of *Jeroboam* King of *Israel*, began *Azaziah*, alias, *Uzziah* Son of *Amaziah* King of *Iudah* to reign; sixteen years old was he when he began to reign, and he reigned fifty and two years in *Ieruſalem*, and did that which was right in the sight of the Lord, *Chap.* 15. but the high places were not removed, but the people sacrificed and burnt Incense still thereon, and the Lord smote *Amaziah* King of *Iudah*, that he was a Leper to the day of his death.

In the thirty eighth year of *Azaziah* King of *Iudah*, did *Zachariah*

chariah Son of *Jeroboam* reign over *Iſrael* in *Samaria* ſix months, and he did that which was evil in the ſight of the Lord, he departed not from the ſins of *Jeroboam*, the Son of *Nebat*, that made *Iſrael* to ſin; and *Shallum* the Son of *Jabeſh* conſpired againſt him, and ſmote him and ſlew him, and reigned in his ſtead. This was the word of the Lord that he ſpoke unto *Jehu*, ſaying, thy Sons ſhall ſit on the Throne of *Iſrael* to the fourth Generation, and ſo it came to paſs.

And *Shallum* the Son of *Jabeſh* began to reign in the 39. year of *Uzziah* King of *Judah*, and he reigned but one month in *Samaria*; and *Menahem*, the Son of *Gadi*, went up to *Samaria* and ſlew him, and reigned in his ſtead, and he did that which was evil in the ſight of the Lord, 2 *Kings* 15.

And in the thirty ninth year of *Azaziah* King of *Judah* began *Menahem* the Son of *Gadi* to reign, and he reigned ten years in *Samaria*, he did that which was evil in the ſight of the Lord, and ſlept with his Fathers; and *Pekahiah* his Son reigned in his ſtead in *Samaria* two years, and he did evil in the ſight of the Lord like *Jeroboam*, the Son of *Nebat*, that made *Iſrael* to ſin; but *Pekah* the Son of *Remaliah*, a Captain of his, conſpired againſt him, and killed him, and reigned in his ſtead.

And in the fiftieth year of *Azaziah* King of *Judah*, *Pekah* the Son of *Remaliah* began to reign over *Iſrael* in *Samaria*, and reigned twenty years, he did that which was evil in the ſight of the Lord, and departed not from the ſins of *Jeroboam*. In his days came the King of *Syria*, and took *Jion*, and *Abel-beth-maachah*, and *Janoah*, and *Kediſh*, and *Hazor*, and *Gilead*, and *Galilee*, and all the Land of *Naphtali*, and carried them captive to *Syria*; and *Hoſhea* Son of *Elah* made a Conſpiracy againſt *Pekah* the Son of *Remaliah*, and ſmote him, and ſlew him, and reigned in his ſtead: in the days of theſe Kings, the Prophet *Iſaiah*, and the Prophet *Hoſea* propheſied, as you may read in *Iſa.* 1. 6. 7. Chap. and *Hoſ.* 1.

In the ſecond year of *Pekah* the Son of *Remaliah* King of *Iſrael*, began *Jotham* the Son of *Uzziah* King of *Judah* to reign, 2 *Chron.* 27. 1. and he did that which was right in the ſight of the

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the Lord, but the high places were not taken away: in those days did the Lord begin to send against *Iudah*, *Rezin* King of *Assyria*, 2 *Kings* 15. 39. and *Pekah* the Son of *Remaliah*; and *Iotham* slept with his Fathers, and *Ahaz* his Son reigned in his stead.

In the seventeenth year of *Pekah*, Son of *Remaliah*, *Ahaz* the Son of *Iotham* King of *Iudah* began to reign, twenty years old was he when he began to reign, and he reigned sixteen years, and he did not that which was right in the sight of the Lord: The Prophets that prophesied in these Kings days, were *Isaiah*, *Hosea*, and *Micah*; and how they came to war against *Ahaz*, and *Ahaz* took the Silver and Gold that was found in the House of the Lord, and sent it to the King of *Assyria*, and the King of *Assyria* carryed the people away Captive, and slew *Resin*, and King *Ahaz* went to meet the King of *Assyria* at *Damascus*, and made *Urijah* the Priest make an Altar, and offer thereon after the manner of the *Assyrians*, as you may read in 2 *Kings* 16. and he turned the Kings entry from the House of the Lord, for the King of *Assyria*, 2 *Chr.* 28. he made his Sons pass through the fire, according to the abominations of the Heathen: and *Ahaz* slept with his Fathers.

In the twelfth year of *Ahaz* King of *Iudah*, began *Hoshea* the Son of *Elah* to reign in *Samaria* over *Israel*, and he reigned nine years, he did that which was evil in the sight of the Lord; against him came *Shalmaneser* King of *Assyria*, and *Hoshea* became his servant, and the King of *Assyria* found a Conspiracy amongst them, as you may read 2 *Kings* 17. They walked in the Statutes of the Heathen whom the Lord cast out, and they served their Idols, and they wrought wicked things to provoke the Lord to anger; yet the Lord testified against *Israel* and against *Iudah*, by all the Prophets and by all the Seers, saying, turn ye from your evil ways, and keep my Commandments and Statutes according to all the Laws I commanded your Fathers, which I sent to you by my servants the Prophets, notwithstanding they would not hear, but hardened their necks, *ver.* 13. 14. and this did *Moses* prophesie of them, *Deut.* 30. 17.

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In the ninth year of *Hoshea*, the King of *Assyria* took *Samaria*, and carried *Israel* away into *Assyria*, for so it was that *Israel* had sinned against the Lord their God, which brought them up from under the hand of *Pharaoh*, and the Children of *Israel* did secretly that which was not right against the Lord their God, they build them high places, and set up Images, they burnt Incense, they made two Calves, and made a Grove, and worshipped all the Host of Heaven, and served *Baal*, and caused their Sons and their Daughters to pass through the fire, and they used Divination and Inchantments, and sold themselves to do evil in the sight of the Lord to provoke him to anger: Therefore the Lord was very angry with *Israel*, and removed them out of his sight, and there was none left but the Tribe of *Judah* only, for the Children of *Israel* walked in all the sins of *Ieroboam*, which he did until the Lord removed *Israel* out of his sight, as he had said by his Prophets; so *Israel* was carried out of their own Land unto *Assyria* unto this day.

10 Tribes carried into Captivity.

Now in the third year of *Hoshea* King of *Israel*, *Hezekiah* the Son of *Ahaz* King of *Judah* began to reign, and he did that which was right in the sight of the Lord, according to all that *David* his Father did, he removed the high places, and broke the Images, and cut down the Groves, and brake in pieces the Brazen Serpent, for the Children of *Israel* burnt incense to it. He trusted in the Lord God of *Israel*, so that after him was none like him among all the Kings of *Judah*, nor any that were before him, and the Lord was with him, and he prospered whithersoever he went, as you may read in the 18. 19. and 20 Chapters of the second of the Kings; for when the Prophet *Isaiah* brought him tidings of their carrying into *Babylon* all that was in his house, all that his Fathers had laid up in store, and the carrying of his Sons and his Issue: That they should be carryed into *Babylon*, and that his Sons should be Eunuchs in the Palace of the King of *Babylon*, Chapter twenty; Second of *Chronicles* 29. 30. 31. 32. Chapters; then said *Hezekiah* unto *Isaiah*, good is the word of the Lord which thou hast spoken, and he said, is it not good?

if peace and mercy be in my days, *ver.* 18, 19. And *Hezekiah* slept with his Fathers, and *Manasseh* his Son reigned in his stead.

Manasseh was twelve years old when he began to reign, and he reigned fifty five years in *Jerusalem*, and he did that which was evil in the sight of the Lord, after the abominations of the Heathens, 2 *Chron.* 33. for he built again the high places that *Hezekiah* his Father had cast down, and reared Altars for *Baal*, and worshipped the host of Heaven, as you may read in *Chap.* 21. After this the Lord spake to *Manasseh*, and to his people, but they would not regard, wherefore the Lord brought upon him the host of the King of *Assyria*, which took *Manasseh* and bound him with Fetters, and carryed him to *Babylon*: and when he was in tribulation he prayed unto the Lord, and the Lord was entreated of him and brought him again to his Kingdom in *Jerusalem*, as you may read in the 2 *Kings* 21. and 2 *Chron.* 33. and *Manasseh* slept with his Fathers, and *Amon* his Son reigned in his stead.

Amon was twenty and two years old when he began to reign, and reigned two years in *Jerusalem*; and he did that which was evil in the sight of the Lord, as did *Manasseh* his Father, he sacrificed to all the Images that *Manasseh* had made, and he humbled not himself before the Lord as *Manasseh* his Father did; and the servants of *Amon* conspired against him and slew him in his own house, 2 *Chron.* 33. And the people of the Land made *Josiah* his Son King in his stead.

And *Josiah* was 8 years old when he began to reign, and he reigned thirty one years in *Jerusalem*, and he did that which was right in the sight of the Lord, like unto *David* his Father, as you may read in the 22 and 23. Chapters, 2 *Chron.* 34. 35. Chapters, and like unto him there was no King before him, that turned unto the Lord with all his heart, and with all his soul, and with all his might, according to all the Law of *Moses*; notwithstanding the Lord turned not away from the fierceness of his wrath wherewith his anger was kindled against *Judah*, because of all the provocations that *Manasseh* had provoked him withall: and the Lord said

ſaid, I will remove *Iudah* out of my ſight, as I have removed *Iſrael*; for the Lord had given the ten Tribes of *Iſrael* into the hands of the King of *Aſſyria*, for the Children of *Iſrael* walked in the ſins of *Ieroboam*, which he did; they departed not from them until the Lord removed *Iſrael* out of his ſight, as he ſaid by his ſervants the Prophets; ſo was *Iſrael* carried away out of their own Land to *Aſſyria*; ſo the Lord rejected all the ſeed of *Iſrael*, and afflicted them, and delivered them into the hands of ſpoilers to caſt them out of his ſight, *Chap.* 18. So as the Lord cut off *Iſrael*, ſo alſo he cut off the City of *Ieruſalem* which he had choſen, and the Houſe which he had ſaid, my Name ſhall be there, *Chap.* 23. 27.

And of all theſe things did the Prophet *Iſaiah* propheſie of in the days of *Uzziah*, *Iotham*, *Ahaz*, and *Hezekiah* Kings of *Iudah*; the Daughter of *Sion* is left as a Cottage (ſaith the Prophet) in a Vineyard, as a Lodge in a Garden of Cucumbers, as a beſieged City, (and in the 5. of *Iſaiah* you may read at large, what the Lord ſpeaks there by his Prophet) except the Lord had left us a very ſmall remnant, we had been as *Sodom*, and we had been like unto *Gomorrah*, as you may read in the firſt Chapter, and ſo throughout the Book of *Iſaiah*.

And *Ieremiah* the Prophet, the word of the Lord came to him in the days of *Ioſiah*, Son of *Amon*, King of *Iudah*; he propheſied of the carrying away of *Ieruſalem* Captive, as you may read, *Ier.* 1. I will utter my judgments againſt them touching all their wickedneſs, who have forſaken me, and have burnt incenſe unto other Gods, and worſhipped the works of their own hands; therefore gird up thy loins and ariſe againſt this whole Land, and againſt the Kings of *Iudah*, againſt the Princes thereof, againſt the Prieſts thereof, and againſt the people thereof, for I have made thee as a defenced City, and as an Iron Pillar they ſhall not prevail againſt thee, for I am with thee, ſaith the Lord to deliver thee.

The Lord ſaid unto me, in the days of *Ioſiah* the King, haſt thou ſeen what this rebellious *Iſrael* hath done, for ſhe hath gone up upon every high Mountain, and under every green Tree, and

there played the harlot, and I said when she had done all this, turn thou unto me, but she returned not, and her rebellious Sister *Judah* saw it: and when I saw that by all occasions rebellious *Israel* had played the harlot, I cast her away, and gave her a Bill of divorcement, yet her rebellious Sister *Judah* was not afraid, but went also and played the harlot, so that the lightness of her Whoredoms hath defiled the Land, as you may read at large in the third Chapter of the Prophesie of *Ieremiah*, so on throughout the Book.

And this *Iosiah* put down the idolatrous Priests that burnt incense unto *Baal*, according as the man of God did foretel 1 [illegible] 13. a Child shall be born unto the house of *David*, *Iosiah* by name, and upon thee shall he offer the Priests, and mens bones shall be burnt upon thee, *viz.* the Altar: he put down also the horses that the Kings of *Judah* had given to the Sun, at the entring of the House of the Lord, and the Altars that were on the top of the Chamber of *Ahaz*, which the Kings of *Iudah* had made, and he broke the Images in pieces, and cut down the Groves. Furthermore the Altar that was at *Bethel*, and the high places made by *Ieroboam* the Son of *Nebat*; and as *Iosiah* turned himself he spied the Graves that were in the Mount, and sent and took the bones out of them, and burnt them upon the Altar, according to the word of the Lord which the man of God proclaimed, who cryed the same words; then said he, what title is this that I see? and the men of the City said, it is the Sepulchre of the man of God, which came from *Iudah* and told these things which thou hast done to the Altar of *Bethel*, 1 *Kings* 13. 2. then said he let him alone, let none remove his bones, 2 *Chron.* 34. 35. *Chap.*

And this King *Iosiah* caused the Law of the Lord to be read, and when he heard the words of it, he rent his Cloaths, because that his fore-Fathers had forsaken the Lord, and burnt incense unto *Baal*; and he sent to *Huldah* the Propheteſs, that dwelt in the Colledge in *Ierusalem*, to enquire of the Lord concerning the people of *Iudah*; and she said unto them, thus saith the Lord God, tell the man that sent you, thus saith the Lord, I will bring evil upon this place, and upon the Inhabitants thereof, even the words of

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the Book which the King of *Iudah* hath read, because they have forsaken me, and burnt incense unto other Gods that they might provoke me to anger, therefore my wrath is kindled against this place, and shall not be quenched, *Chap.* 22.

And the King sent and gathered unto him all the Elders of *Iudah* and *Ierusalem*, and read the Law before them in the house of the Lord, and the King stood by a Pillar and made a Covenant before the Lord, and before all his people, to walk after the Lord, and to keep his Commandments, as you may read, *Chap.* 23.

In his days *Pharaoh Nechoh* King of *Egypt* went up against the King of *Assyria* to the River *Euphrates*, and King *Iosiah* went up against him, whom when *Pharaoh* saw he slew him at *Megiddo*, and the people of the Land took *Jehoahaz* Son of *Josiah*, and annointed him King in his Fathers stead.

And *Iehoahaz* was thirty and three years old when he began to reign, and he reigned three months in *Ierusalem*, and he did that which was evil in the sight of the Lord, and the King of *Egypt* put him down at *Ierusalem*, and made *Eliakim* his Brother King over *Iudah* and *Ierusalem*, and turned his name to *Iehojakim*.

And *Iehojakim* was twenty and five years old when he began to reign, and he reigned eleven years in *Ierusalem*, and he did that which was evil in the sight of the Lord, and in his days the King of *Babylon* came up, and the Lord sent against him the Bands of the *Chaldees*, and Bands of the *Syrians*, and Bands of the *Moabites*, and Bands of the Children of *Ammon*, and sent them against *Iudah* to destroy it, according to the word of the Lord which he spake by his Servants the Prophets; surely at the Commandment of the Lord came this upon *Iudah* to remove them out of his sight, for the sins of *Manasseh* according to all that he did, and also for the innocent blood that he shed, for he filled *Ierusalem* with innocent blood, *Chap.* 24.

At that time *Nebuchadnezzar* King of *Babylon* came up against the City of *Ierusalem*, and he and his Servants besieged it, and *Iehojachim* King of *Iudah*, he and his Mother, and his

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Princes, and his Servants, and his Officers, went out to meet him, and the King of *Babylon* took them, and he carried out thence all the Treasures of the House of the Lord, and the Treasures of the Kings House, and cut in pieces all the Vessels of Gold which *Solomon* the King of *Israel* had made in the Temple of the Lord, and he carried away all *Ierusalem*, and all the Princes, and the mighty men of valour, even ten thousand Captives, and all the Craftsmen, and the Smiths, and there remained none save the poorest sort of the people.

Judah and Jerusalem going into Babylon.

And he carried away *Iehoiachim* into *Babylon*, and the Kings Mother, and the Kings Wives, and his Officers he carried away captive from *Ierusalem*, the mighty men of the Land, even seven thousand, and Craftsmen and Smiths a thousand, all that were strong and apt to War, them the King of *Babylon* brought captive to *Babylon*; and he made his Fathers Brother King of *Ierusalem*, and he reigned seven years, until he rebelled against the King of *Babylon*; and then the King of *Babylon* came against him and took him: and then the havock and the spoil that was made at *Ierusalem*, you may read in the twenty fifth Chapter, 2 *Chr.* 36.

And thus the sins and abominations that the Children of *Israel* wrought against the Lord with their Kings that reigned over them, and how the Lord by his Prophets would have turned them unto himself, and how he sent precept upon precept, and line upon line, as you may read at large in the Prophesie of *Isaiah*, and in the Prophesie of *Ieremiah*: and *Hosea* prophesied in that time, in the days of *Uzziah*, *Iotham*, *Ahaz*, and *Hezekiah*, and in the days of *Ieroboam* the Son of *Ioash* King of *Israel*: The beginning of the word of the Lord by *Hosea*, the Lord said unto *Hosea*, go take thee a Wife of Whoredoms, and the Children of Whoredoms, for the Land hath committed great Whoredoms, departing from the Lord. So he went and took *Gomer*, the Daughter of *Diblaim*, which conceived and bare a Son, and the Lord said unto him, call his name *Iezreel*; for yet a little while and I will avenge the blood of *Iezreel* upon the House of *Iehu*, and it shall

come

come to pass in that day, that I will break the bow of *Israel* in the Valley of *Iezreel*, *Hos.* 1: to 5. my people ask Counsel at their stocks, and their staff declareth unto them, for the spirit of Whoredoms have caused them to erre, and they have gone a whoring from under their God, they have dealt treacherously against the Lord; the Princes of *Iudah* were like them that remove the bound, therefore I will pour out my fury upon them like water, saith the Lord, *Hos.* Chap. 4. 5. and so on throughout that Book, you may read how the Lord by his Prophet complains of their Idolatry.

The words of *Amos* who was amongst the Herdsmen, which he saw concerning *Israel* in the days of *Vzziah* King of *Iudah*, and in the daies of *Ieroboam* King of *Israel*, two years before the earthquake; and he said the Lord will roar from *Zion*, and utter his voice from *Ierusalem*, and the inhabitants of the Shepherds shall mourn, and the top of *Carmel*, *Amos* 1. Hear this word that the Lord hath spoken against you, O Children of *Israel*, against the whole Family which I brought up from the Land of *Egypt*, saying, ye only have I known of all the Families of the earth, therefore will I punish you for your iniquities, *Amos* 3. 1, 2.

And the Prophet *Ezekiel* saith, now it came to pass in the thirtieth year, in the fourth month, on the first day of the month as I was among the Captives, that I saw the Visions of God: here the Lord did not only propheſie before they went into Captivity, but even when they were in the Captivity, the Lord sent his Prophets unto them, as you may see hereafter.

The word of the Lord came expressly to *Ezekiel* the Priest the Son of *Buzi*, in the Land of the *Caldeans*, by the River *Chebar*, and the hand of the Lord was there upon him as he was amongst the Captives, *Ezek.* 1. 3. and the Spirit entred into me, and when he spake unto me, and set me on my feet; he said unto me, Son of man, I sent thee to the Children of *Israel*, a rebellious Nation, that have rebelled against me, they and their Fathers have transgressed against me, even to this very day, for they are impudent Children, and stiff necked, I do send thee unto them, and thou

shalt

shalt say, thus saith the Lord God, *Chap.* 2. and so on, as you may read throughout the Prophesie of *Ezekiel.*

And *Jeremiah* in his Lamentations saith, how doth the City sit solitary, that was full of people? how is she become as a Widdow, *Judah* is gone into Captivity because of affliction, and because of her great servitude, she dwelleth amongst the Heathen, she findeth no rest, all her Persecutors overtook her, as you may read on through the Lamentation of *Jeremiah.*

Judah and Jerusalem in Captivity.

Daniel the first *Chap.* in the third year of *Jehojakim* King of *Judah*, came *Nebuchadnezzar* King of *Babylon* unto *Jerusalem* and besieged it, and the Lord gave *Iehojakim* King of *Iudah* into his hands, with part of the Vessels of the House of God which he carried into the Land of *Shinar*, and he brought the Vessels into the Treasury of the House of his God, *ver.* 1. 2.

Now this King *Nebuchadnezzar* spake to the Master of the Eunuchs, that he should bring certain of the Children of *Israel*, and of the Kings seed, and of the Princes: now amongst these were the Children of *Iudah*, amongst which *Daniel* was one, as you may read *Dan.* 1. and so on to *Chap.* 9.

In the first year of *Darius*, in the first year of his reign, I *Daniel* understood by Books the number of years, whereof the word of the Lord came to *Ieremiah* the Prophet, that he would accomplish seventy years in the Desolations of *Ierusalem*, *Dan.* 9. 1. 2. And so *Daniel* set his heart unto the Lord and prayed, and he was answered in the 24. *ver.* seventy weeks are determined upon thy people, and upon thy holy City to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting Righteousness, and to seal up the Vision and the Prophesie, and to annoint the most holy, as you may read to the end of the Chapter; and it shall come to pass, when seventy years are accomplished, that I will punish the King of *Babylon*, that Nation saith the Lord for their iniquities.

And the Prophet *Malachy*, he saith, that *Iudah* hath dealt treacherously, and an abomination is committed in *Israel* and in

Ierus-

Ieruſalem, for *Iudah* hath prophaned the holineſs of the Lord which he loved, and hath marryed the Daughter of a ſtrange God; the Lord will cut off the man that doth this, for the God of *Iſrael* ſaith, that he hateth putting away, for one covereth violence with his Garment, therefore take heed that ye deal not treacherouſly, ſaith the Lord, *Mal.* 2.

And as theſe holy Prophets propheſied of their going into Captivity, ſo likewiſe they propheſied of their returning back again, as you may read in *Iſaiah* 45. and *Ieremiah* 24. and 25. Chapters.

Thus ſaith the Lord to his annointed, to *Cyrus* whoſe right hand I have holden to ſubdue Nations before him, *Iſa.* 45. 1. The word of the Lord came to *Jeremiah* in the fourth year of *Jehojakim*, Son of *Joſiah* King of *Iudah*, that was the firſt year of *Nebuchadnezzar* King of *Babylon*; the which *Ieremiah* the Prophet ſpake unto all the People of *Iudah*, and all the Inhabitants of *Ieruſalem*, ſaying, this whole Land ſhall be a deſolation, and an aſtoniſhment, and theſe Nations ſhall ſerve the King of *Babylon* ſeventy years; and it ſhall come to paſs when ſeventy years are accompliſhed, that I will puniſh the King of *Babylon*, and that Nation, ſaith the Lord, for their iniquity, and I will make the *Caldeans* a perpetual deſolation, *Jer.* 25. 11, 12.

In the firſt year of *Cyrus* King of *Perſia*, that the word of the Lord by the mouth of *Ieremiah* and *Iſaiah* might be fulfilled, the Lord ſtirred up the Spirit of *Cyrus* King of *Perſia*, that he made a Proclamation throughout the Kingdom, and put it in writing, ſaying, thus ſaith *Cyrus* King over *Perſia*, the Lord God of Heaven hath given me all the Kingdoms of the Earth, and hath charged me to build him an Houſe at *Ieruſalem* which is in *Iudah*, who is there amongſt you of all his people, his God be with him, and let him go up to *Ieruſalem* which is in *Iudah*, and build the Houſe of the Lord God of *Iſrael*, for the Houſe of God is in *Ieruſalem*.

Then roſe up the chief of the Fathers of *Judah* and *Benjamin*, and the Prieſts and the Levites, with all them whoſe ſpirit God had raiſed to go up to build the Houſe of the Lord which is in

Jerusalem; also *Cyrus* the King brought forth the Vessels of the House of the Lord which *Nebuchadnezzar* had brought forth out of *Jerusalem*, and had put them in the House of his Gods; and this confirmeth the Prophesie of *Isaiah* who prophesied long before they went into Captivity; and said to *Jerusalem* thou shalt be inhabited, and saith to the Cities of *Judah* ye shall be built, that saith of *Cyrus* he is my Shepherd, and shall perform all my pleasure, even saying to *Jerusalem*, thou shalt be built, and to the Temple, thy Foundations shall be laid, *Isaiah* 44. 28.

And in *Jeremiah*, Chap. 29. thus saith the Lord, that after seventy years are accomplished in *Babylon*, I will visit you and perform my good word towards you, in causing you to return to this place, for I know the thoughts that I think towards you, saith the Lord, are thoughts of peace and not of evil, *ver.* 11, 12. hear ye therefore the word of the Lord all ye of the Captivity whom I have sent from *Jerusalem* to *Babylon*, turn ye again every one from his evil way, and dwell in the Land that the Lord hath given you, *ver.* 28. and *Jer.* Chap. 31. Thus saith the Lord, a voice was heard in *Ramah*, lamentation, and bitter weeping, *Rachel* weeping for her Children, and refused to be comforted for her Children, because they were not: Thus saith the Lord, refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, saith the Lord, and they shall come again from the Land of the Enemy, and there is hope in thine end saith the Lord, that thy Children shall come again to their own border, *ver.* 15, 16, 17.

And *Amos* the 4. I have overthrown some of you, as God overthrew *Sodom* and *Gomorrah*, and ye were as a Firebrand plucked out of the burning, yet have ye not returned unto me saith the Lord, therefore thus will I do unto thee O *Israel*, and because I will do this unto thee, prepare to meet thy God, O *Israel*, *ver.* 11, 12.

And the Prophet *Micah* saith, be in pain and labour to bring forth, O Daughter of *Sion*, like a woman in travel, for now shalt thou go forth out of the City, and there shalt thou dwell in the field, and thou shalt go to *Babylon*, and there shalt thou be delivered

vered, there shall the Lord redeem thee from the hand of thine Enemies, many Nations are gathered together against thee, that say let them be defiled; but they know not the thoughts of the Lord, neither understand his Counsel, for he will gather them as the Sheaves into the floor, *Mich.* 4. throughout the Chapter; and again *Micah* the 7. Rejoice not against me, O mine Enemy, when I fall I shall arise, when I sit in darkness, the Lord shall be my light: I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause: in that day that the Walls are to be built, in that day the Decree shall be far removed. Thus *Micah* prophesied in the days of *Jotham*, and *Hezekiah* Kings of *Judah* concerning *Israel*, as you may read in *Micah.* 1.

And the *Prophet Joel* saith, blow a Trumpet in *Sion*, sanctifie a Fast, call a solemn Assembly, for the Lord will be jealous for the Land, and pity his people, and say I will send you Corn, and Wine, and Oyl, and I will no more make you a reproach among the Heathen, and I will remove off far from you the Northern Army, and I will drive him into a Land barren and desolate: Rejoice and be glad ye Children of *Sion*, &c. *Joel* 2. 3. Chapters, and I will bring again the Captivity of *Judah* and *Jerusalem.*

And the word of the Lord came to *Zephaniah*, in the days of *Josiah* Son of *Amon* King of *Judah*, I will also stretch out my hand upon *Judah*, and upon all the Inhabitants of *Jerusalem*, and I will cut off the remnant of *Baal* from this place, and them that worship the Host of Heaven upon the House tops, and them that worship and swear falsly by the Lord, and that swear by *Malcham*, *Zeph.* 1.

Ezra.

THus you may read throughout the whole foregoing Prophesies, how the Lord dealt with his people in loving kindness and tenderness, sending his *Prophets* with line upon line, and

Precept upon Precept, as you may read in all the Prophesies through all the Bible, and until (according to the word of the Lord by his Prophets) that they were carried away captive, and until the term of years was expired, which the Lord by his Prophets Prophesied of: And when the years were expired, he raised up *Cyrus*, according to his word by his Prophets, to build his Temple, and to call them home to *Jerusalem*, as is before mentioned, and as you may read in the 1. Chapter of *Ezra*, and so on; Even so did *Cyrus* King of *Persia*, bring forth by the hand of *Mithredath* the Treasurer, the Vessels of the House of the Lord, and numbred them unto *Sheshbazzar* the Prince of *Judah*, *ver.* 8.

70 years fulfilled, and Judah and Jerusalem coming out of captivity.

Now these are the Children of the Province that went up out of the Captivity, of those that had been carryed away, whom *Nebuchadnezzar* King of *Babylon* had carryed unto *Babylon*, and came again unto *Jerusalem* and *Judah*, every one unto his City: you may read their names in the 2. *Ch.* of *Ezra*.

And when the seventh month was come, and the Children of *Israel* were in the Cities, the people gathered themselves together as one man to *Jerusalem*, and they set up the Altar upon his basis, and they offered burnt Offerings thereon unto the Lord, even burnt Offerings, morning and evening, according to *Deuteronomy* 12. 5, 6.

They kept also the Feast of Tabernacles, as it is written in *Exod.* 23. 16. *Numb.* 29. 12. and so on; they set up the Worship of God, as you may read in *Ezra Ch.* 3.

Now in the second year of their coming unto the House of God at *Jerusalem*, in the second month began *Zerubbabel*, and those that were with him, the Brethren, the Priests, and the Levites, they that were come out of the captivity unto *Jerusalem*, they began to build the House of God, and to set forward the Workmen, *Nehem.* 4. And when the Builders had laid the foundation of the Temple of the Lord, they set their Priests in their apparel, as you may read to the end of the Chapter.

Now

Now when the Adverſaries of *Judah* and *Benjamin*, heard that the Children of the Captivity builded the Temple unto the Lord God of *Iſrael*, then they came to *Zerubbabel* and to the chief of the Fathers, and ſaid unto them, let us build with you, for we ſeek your God as ye do, and we do ſacrifice unto him; but *Zerubbabel*, and *Joſhua*, and the reſt of the chief of the Fathers of *Iſrael*, ſaid unto them, you have nothing to do with us, to build a Houſe unto our God, we our ſelves together will build unto the Lord God of *Iſrael*, as *Cyrus* the King of *Perſia* hath commanded us; and the people of the Land weakned the hands of the people of *Judah*, and troubled them in building, and hired Counſellours againſt them to fruſtrate their purpoſe all the days of *Cyrus* King of *Perſia*; and in the reign of *Ahaſuerus*, in the beginning of his reign, wrote they unto him an accuſation againſt the inhabitants of *Judah* and *Ieruſalem*, and in the days of *Artaxerxes*; *Rehum* the Chancellour, and *Shimſhai* the Scribe, wrote a Letter againſt *Ieruſalem* to *Artaxerxes* the King in this ſort, which Letter hindred the building, until the reign of *Darius*, as you may read in *Ezra* 4.

The Temple in building.

The building of the Temple ſtopped

Then the Prophets *Haggai*, and *Zachariah* propheſied unto the *Iews* which were in *Judah* and in *Ieruſalem*, in the Name of the Lord God of *Iſrael*: in the ſecond year of *Darius* the King, in the ſixth month, came the word of the Lord by *Haggai* the Prophet unto *Zerubbabel* the Son of *Shealtiel* Governour of *Judah*, and to *Ieſhua* the Son of *Iozadak* the High Prieſt, ſaying, thus ſaith the Lord of Hoſts, the people ſay the time is not come, the time that the Lords Houſe is to be built; then came the word of the Lord to *Haggai* the Prophet ſaying, is it time for you to dwell in your cieled Houſes, and this Houſe lie waſte? *Hag.* 1.

Then *Zerubbabel* the Son of *Shealtiel*, and *Ieſhua* the Son of *Iozadak* the High Prieſt, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of *Haggai* the Prophet, as the Lord their God had ſent him; and the people did fear before the Lord: then ſpake *Haggai* the Lords Meſſenger in

in the Lords meſſage unto the people, ſaying, I am with you ſaith the Lord, and the Lord ſtirred up the ſpirit of *Zerubbabel*, and the ſpirit of *Ieſhua*, and the ſpirit of the remnant of the people, and they came and did work in the Houſe of the Lord of Hoſts their God: in the ſeventh month, and the twenty firſt day of the month, came the word of the Lord by the *Prophet Haggai*, ſaying, ſpeak unto *Zerubbabel* the Governour of *Iudah*, and to *Ieſhua* the High *Prieſt*, and to the reſidue of the people, ſaying, who is left among you that ſaw the Houſe in her firſt glory, and how do ye ſee it now? is it not in your eyes in compariſon as nothing? yet be ſtrong, O *Zerubbabel*, ſaith the Lord, and be ſtrong O *Ieſhua* the High Prieſt, and be ſtrong all ye people of the Land, ſaith the *Lord*, and work, for I am with you ſaith the Lord of Hoſts, according to the word that I covenanted with you when ye came out of *Egypt*, ſo my ſpirit remained among you, fear ye not: as you may read throughout the *Propheſie* of *Haggai*.

In the eighth month, in the ſecond year of *Darius*, came the word of the *Lord* unto *Zachariah*, unto the *Iews* that were to build the Temple in *Ieruſalem*, ſaying, the *Lord* hath been ſore diſpleaſed with your Fathers, thus ſaith the *Lord* of Hoſts, turn unto me, and I will turn unto you ſaith the Lord of Hoſts; be not as your Fathers unto whom the former *Prophets* cryed, ſaying, turn ye from your evil ways, and from your evil doings; but they did not hear, nor harken unto me ſaith the Lord, but your Fathers, where are they now? do they live for ever? but my words and my Commandments which I commanded my *Prophets*, took hold on them, as you may read from the firſt Chapter of *Zachariah* to the 4. *Ch.*

The building of the Temple goes on again.

So after that theſe *Prophets* had propheſied unto them, in the ſecond year of *Darius*, as you may read in *Ezra* 5. Then roſe up *Zerubbabel* and *Ieſhua*, and began to build the Houſe of God which is at *Ieruſalem*, and with them were theſe *Prophets* of God helping them; and then came to them *Tatnai* Governour on this ſide the River, and *Shethar-boznai*, and

and their Companions, and said unto them, who hath commanded you to build this House, and make up this Wall? but the eye of their God was upon the Elders of the Jews, that they could not cause them to cease, till the matter was come to *Darius*, and then they returned an answer by Letter concerning the matter; the Copy of which Letter you may read to the end of the 5. Chapter.

Then *Darius* the King made a Decree, according to the Contents of the Letter, and search was made in the House of the Rolls, where the Treasuries were laid up in *Babylon*, as you may read throughout the 6. Chapter. And the King made Decrees that none should hinder them, but the House should be built with speed: and the Elders of the Jews builded, and they prospered through the propheſying of *Haggai* and *Zachariah*: and *Zachariah* propheſied to them again in the fourth year of *Cyrus*, as you may read *Zach.* 7.

And they builded and finiſhed it, according to the command of the God of *Iſrael*, and according to the Commandment of *Cyrus*, and *Darius*, and *Artaxerxes*, *Nehem.* 5. 6. and 7. Chapters; and this House was finiſhed on the third day of the month *Adar*, which was in the sixth year of the reign of *Darius* the King. *The Temple finiſhed.*

So you may read their courſe of life, and their worſhip that they performed unto the Lord, and how they ſought the Lord, you may read through the Book of *Ezra* and *Nehemiah*, and how *Nehemiah* prayed unto the Lord, and humbled himſelf before the Lord, and how he went in the night to view the Wall that was broken down, and laid ruinous, and how he joined himſelf with the Builders, and oppoſed the Adverſaries, and looked up, and encouraged the Nobles, and the Rulers, and the reſt of the people, and ſaid, be not afraid of them, as you may read in this Book of *Nehemiah*.

In the ninth Chapter of *Nehemiah* you may read how the Children of *Iſrael* aſſembled themſelves together with faſting, and with Sackcloth, and earth upon them; and the Seed of *Iſrael* ſeparated themſelves from all Strangers, and ſtood and confeſſed

feſſed their ſins, and worſhipped God after they were returned back from their captivity, and were come to *Jeruſalem*, and had built the Temple, as you may read at large in this Chapter, and ſo on throughout the Book of *Nehemiah*.

Eſther.

AND ſo likewiſe in the Book of *Eſther*, you may ſee how the Lord in his mercy was pleaſed to promote the Jews intereſt under *Ahaſuerus*, by means of *Mordecai* and Queen *Eſther*, as you may read throughout the Hiſtory of this Book of *Eſther*; therefore the Jews of the Villages, that dwelt in the unwalled Towns, made the 14. day of the month *Adar*, a day of gladneſs and feaſting, and a good day of ſending portions one to another, and *Mordecai* wrote theſe things, and ſent Letters unto all the Jews that were in all the Provinces of King *Ahaſuerus* both far and neer, even to one hundred and thirty ſeven Provinces, to eſtabliſh this amongſt them, that they ſhould keep the fourteenth day of the month *Adar*, and the ſeventeenth day of the ſame month; and this was eſtabliſhed among the Jews to be kept yearly, as you may read to the end of the 9. Chapter of *Eſther*: and the King *Ahaſuerus* did ſo promote *Mordecai* the Jew, that he was next unto King *Ahaſuerus*, and great among the Jews, and accepted of the multitude of his Brethren, ſeeking the wealth of his people, and ſpeaking peace to all his ſeed; and this is writ in the Book of the *Chronicles* of the Kings of *Medea* and *Perſia*, *Eſt.* 10.

And thus far you may ſee how the Lord hath dealt with his people *Iſrael*, and how faithful he hath been in his promiſes to their forefathers, and the tender eye and care he had over them all along, and how gladly he would have had them to have obeyed his Commandments and his Statutes, that they might have lived to him, you may read through theſe afore mentioned Propheſies; and notwithſtanding that they did rebel againſt him, and did grievouſly provoke him through their manifold abominations,

nations, yet you see how careful he was of them, and faithful to them, and according to the Prophecies of the Prophets brought them back again to their own City.

But this was not all, there is much behind yet, for the Decree and Determination of the Lord was a further thing, and these peculiar people which the Lord did chuse above all the Families of the earth, they were a figure of the right, and true, and precious seed of God; and though they were a people as you see that had often rebelled against the Lord, and fallen away from him, and murmured against him, as you may see they did often in the Wilderness, when the Lord had set *Moses* and *Aaron* over them, as you may see, *Numb.* 13. and all the Congregation lift up their voices and cryed, and the people wept; and the Children of *Israel* murmured against *Moses* and against *Aaron*, and the whole Congregation said, would God we had died in the Land of *Egypt*, would God that we had died in the Wilderness, and wherefore hath the Lord brought us up to this Land? our Wives and our Children to be a Prey? were it not better for us to return into *Egypt*? let us make us a Captain, and let us return into *Egypt*.

Here you may see how they requited the Lord, and how evilly they dealt with him for all his mercies, and his wonders which he wrought for them, and many a time did they murmur and rebel against the Lord, while *Moses* led them through the Wilderness; even forty years long was the Lord grieved with them, and tempted with them, till he even swore in his wrath that they should not enter into his rest; and all along ever since you may see how ill they dealt with the Lord, and continually provoked him to anger by their abominations and worshipping of other Gods, insomuch that he complains by his Prophet *Isaiah*: hear O Heavens, and give ear O earth, for the Lord hath spoken, I have nourished and brought up Children, and they have rebelled against me, the Oxe knows his owner, *&c.* as you may read through the first Chapter of *Isaiah*.

And again in *Jer.* 2. Be astonish'd O ye Heavens at this, and be horribly afraid, be ye very desolate saith the Lord, for they have forgotten me the Fountain of living waters, and hewed

them out Cisterns, broken Cisterns, that will hold no water: can a maid forget her Ornaments, or a Bride her attire? yet my people have forgotten me days without number, insomuch that that the Lord complains, and saith, behold I am pressed under you, as a Cart is pressed that is full of Sheaves, *Amos* 2. 13. *Jer.* 2. 3. 4. Chapters.

And again, I am the Lord thy God which brought thee out of the Land of *Egypt*; open thy mouth wide and I will fill it, but my people would not hearken to my voice; *Israel* would have none of me, *Psal.* 81. 11.

And again the Lord said what iniquity have ye found in me that ye serve other Gods?

Thus you may see how ill they requited the Lord for his manifold mercies and blessings to them, but yet notwithstanding all their provocations of him, and transgressions against him, yet the Lord kept his Covenant with them, and fulfilled his Promise that he made unto *Abraham*, and unto *Isaac*, and to *Jacob*; for in the fulness of time, and according to the Prophesies that they prophesied of him in the fulness of time, that they were to be in Captivity, which *Jeremiah* saith is seventy years, they returned back again out of Captivity to *Jerusalem*. And also according to the number which the Angel spake unto *Daniel*: whilst *Daniel* was speaking and praying, and making supplication for his people unto the Lord, the Angel *Gabriel* saith unto *Daniel*, at the beginning of thy supplication, the Commandment came forth, and I am come to shew thee, for thou art greatly beloved, therefore understand the matter and consider the Vision, seventy weeks are determined upon thy people, and thy holy City, to finish the Transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the Vision and Prophesie, and to annoint the most holy: within the compass of this time the Angel sets, is comprehended the time the Jews were to have to finish their transgression and sin before Christ came; also he that is the everlasting Offering, that makes reconciliation for sin and iniquity, and brings in everlasting righteousness,

teousnes, which took away their daily Sacrifice, is manifested and comprehended within this number of time, as you may read *Dan.* 9. 25. 26. 27. where the Angel divides into several parts these seventy weeks. Know therefore and understand that from the going forth of the Commandment to restore and build *Jerusalem* unto the *Messiah* the *Prince* shall be seven weeks, and threescore and two weeks the Street shall be built again, and after threescore and two weeks shall the *Messiah* be cut off, but not for himself; and the people of the *Prince* shall come and destroy the City and the Sanctuary, and the end thereof shall be with the flood, unto the end of the War desolations are determined, and he shall confirm the Covenant with many for one week, and in the midst of the week, he shall cause the daily Sacrifice and Oblation to cease; and for the overspreading of abomination he shall make it desolate, even until the abominations determined shall be poured upon the desolate.

The coming of Christ and his suffering propheſied of by Daniel.

Now this 9. *Chap.* of *Daniel* is confirmed by Christ Jesus himself *Matth.* 24. when therefore ye shall see the abomination of desolation spoken of by *Daniel* the *Prophet*, standing in the holy place, whoso readeth let him understand, *ver.* 15. *Mar.* 13. 14. So at the time appointed, according to the promise of the Lord, the Messiah came, whose descent and Genealogy you may read in the first of *Matthew*.

His Generation is of *Judah*'s Tribe, which confirms old *Jacobs* Propheſie, *Judah* thou art he whom thy Brethren shall praise, thine hand shall be upon the neck of thine Enemies, thy Fathers Children shall bow down to thee, *Gen.* 49. 8. of this also the Apostle bears witness: *Paul* a servant of *Jesus* Christ called to be an Apostle, separated unto the Gospel of God which he had promised afore by his *Prophets* in the holy Scriptures concerning his Son Christ *Jesus* our Lord, which was made of the seed of *David* according to the flesh, and declared to be the Son of God according to the Spirit, *Romans* the 1. *chap.* 1, 2, 3, 4. *ver.*

And again the Apoſtle when he was ſpeaking of his Kinſmen the Jews according to the fleſh ſaith, I could wiſh that my ſelf were accurſed from Chriſt for my Brethren, my Kinſmen according to the fleſh, who are *Iſraelites*, to whom pertaineth the adoption and the glory, and the Covenants, and the giving of the Law, and the ſervice of God, and the promiſes, whoſe are the Fathers, and of whom concerning the fleſh Chriſt came, who is over all, God bleſſed for ever, *Rom.* 9 3, 4, 5.

And in the firſt of *John*, when the Diſciples were ſeeking for Chriſt, Jeſus turned and ſaith unto them what ſeek ye? they ſaid unto him *Rabbi*, which being interpreted, Maſter, and one of them findeth his Brother, and ſaith unto him, we have found the Meſſiah, which being interpreted, is the Chriſt; Jeſus ſaw *Nathaniel*, and ſaith of him, behold an *Iſraelite* indeed, in whom there is no guile, *ver.* 47.

And Jeſus himſelf ſaith to the woman of *Samaria*, we know what we worſhip, for ſalvation is of the Jews; the woman ſaith, I know that when the Meſſiah cometh, which is called Chriſt, he will tell us all things; Jeſus ſaith unto her, I am he, *Joh.* 4. 22. to the 26. *ver.*

Thus the Lord performed his faithful Covenant and promiſe unto *Abraham*, and to his ſeed, of whom according to the fleſh, Chriſt came. So that you ſee he is a God that keepeth Covenant with his people, though they broke his Commandments and his Laws, and his Ordinances, and his Statutes, yet he fulfilled his Promiſes and Covenant to them concerning Chriſt coming in the fleſh; So now as the Law was given forth by *Moſes*, grace and truth cometh by Jeſus Chriſt. And ſo as the Children of *Iſrael* and all their Laws, and the Ark of the Covenant, and their Prieſts, and their Offerings, and their Sacrifices, and their Sabbaths, and their Temple, the Apoſtle ſaith, was but a Figure for the time then preſent, in which were offered both Gifts, and Sacrifices, that could not make him that did the ſervice perfect, as pertaining to the conſcience, they could not make the Prieſts perfect, as you may read at large in the 9. and 10. Chapters of the *Hebrews*.

Therefore

Therefore the Lord had a further thing in his determination and Decree, in the manifesting his Son Christ Jesus in the flesh, of which we shall speak more hereafter.

And the Apostle saith, *Col.* 2. let no man therefore judge you in meat or in drink, or in respect of an holy day, or a new Moon, or of the Sabbath days, which are a shadow of things to come, but the body is Christ. And this is that seed which the Apostle saith the promise was made unto; Now to *Abraham* and his seed were the promises made, he saith not to seeds, as of many, but as of one, and to thy seed, which seed is Christ, *Gal.* 3. 16.

And so, notwithstanding that they broke their Covenant with the Lord, which stood in outward performances, yet the Lord performed his promise and Covenant unto *Abraham*, which is the seed Christ, which the Lord calls a new and everlasting Covenant, *Heb.* 8. 10. *Jer.* 31. 33. For saith the Apostle, it is written that *Abraham* had two sons, the one by a bond-maid, the other by a free-woman: he who was of the bond-woman, was born after the flesh, and he of the free-woman was by promise; which things are an Allegory: for these are the two Covenants, the one from Mount *Sinai*, which gendereth to bondage, which is *Hagar*; for this *Hagar* is Mount *Sinai* in *Arabia*, and answereth unto *Jerusalem* which now is, and is in bondage with her Children, *Gal.* 4. 22, 23, 24, 25.

These are they we have treated on all along, *Jerusalem* according to the flesh, which were the visible people that the Lord owned in their day upon the Earth, which had their Laws outward written in Tables of stone, their Covenant outward, which was an Ark, their Priests whose lips were to preserve their knowledg, were outward Priests, which was the Tribe of *Levi*, their Offerings and their Sacrifices outward, their Sabbath every seventh day, their Temple an outward Temple builded at *Jerusalem*, which they were all to go to worship at once a year, as you may read in the Law of *Moses*; and all these they did not perform according to the command of the Lord, but broke Covenant on their parts with him.

So now this other seed which the Lord promised unto *Abraham*,

Iam, which all the Prophets bare witness of, he changeth this first Covenant and this first Priesthood, and the Law also, as you may read *Heb.* 7. Now we (saith the Apostle) as *Isaac* was) are the children of the promise, for *Jerusalem* which now is free, which is the mother of us all. So then, brethren, we are not Children of the Bond-woman, but of the free, *Gal.* 4. So this seed Christ hath put an end to all that went before him, he is the fulfilling, and the substance of those that went before, that were figures and types: for he hath obtained a more excellent Ministry, by how much also he is the Mediator of a better Covenant, which is established upon better promises. For if the first Covenant had been faultless, then should no place have been sought for the second, but finding fault with the first, he promised the second, *Heb.* 8. 6, 7. as you may read in the most of the Prophesies of the Prophets, who have not only relation to the first Covenant, which we have treated on before; but also to this second and New Covenant that the Lord made with the house of *Israel* and with the house of *Judah*, as you may read in *Isa.* 42. I the Lord have called thee in Righteousness, and will hold thine hand, and will keep thee, and will give thee for a Covenant of the people; for a light to the Gentiles, *ver.* 6. And in *Isa.* 49. he said it is a light thing that thou shouldst be my servant to raise up the Tribes of *Jacob*, and to restore the preserved of *Israel*, I will also give thee for a light to the Gentiles, that thou mayst be my salvation to the end of the earth, *ver.* 6.

And in *Jer.* 31. Behold the days come, saith the Lord, that I will make a New Covenant with the house of *Israel*, and with the house of *Judah*, not according to the Covenant that I made with their Fathers, in the day that I took them by the hand to bring them out of the Land of *Egypt*; which my Covenant they broke, although I was an Husband unto them, saith the Lord: but this shall be the Covenant that I will make with the house of *Israel*, After those days, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people; and also *Chap.* 24. And *Ezekiel* 36. Then will I sprinkle clean water upon you, and ye shall be clean from

from all your filthineſs, and from all your Idols I will cleanſe you, a new heart will I give you, and I will take away the ſtony heart out of your fleſh, and will give you a heart of fleſh, *ver.* 25, 26. alſo *Chap.* 11. & 19.

This is the Covenant which God is eſtabliſhing, and Chriſt Jeſus is the ſeed which was promiſed unto *Abraham*; Chriſt Jeſus is the Elected ſeed which God hath choſen, which he propheſied of by his Prophet *Eſaiah*, Behold my Servant whom I uphold, mine Elect in whom my ſoul delighteth, I will put my Spirit upon him, and he ſhall bring forth judgment to the Gentiles; this is he that is the true and right ſeed, and with this agrees the Apoſtle, when he was ſpeaking of *Jacob* and *Eſau*, for the children being yet unborn, neither having done good nor evil, but that the purpoſe of God, according to Election, might ſtand; and again the Apoſtle ſaith, *Iſrael* hath not obtained that which he ſeeketh for, but the Election hath obtained it, and the reſt are blinded, *Rom.* 11. Neither becauſe they are the ſeed of *Abraham*, are they all Children, but in *Iſaac* ſhall thy ſeed be called, that is, they which are the children of the fleſh, are not the children of God, but the children of the promiſe are counted for the ſeed; and therefore the Apoſtle told them, that blindneſs in part hath happened unto *Iſrael*, until the fulneſs of the Gentiles come in, and ſo all *Iſrael* ſhall be ſaved, both of the Jews and alſo of the Gentiles; but the Apoſtle tells you in another place, that all are not *Iſrael* that are of *Iſrael*, but there ſhall come out of *Sion* the Deliverer, and ſhall turn away ungodlineſs from *Jacob*, this is my Covenant with them when I take away their ſins, *Rom.* 11. 26, 27.

And the Redeemer ſhall come to *Sion*, and unto them that turn from tranſgreſſion in *Jacob*, ſaith the Lord, as for me this is my Covenant with them, ſaith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord, from henceforth and for ever, *Iſa.* 59. 20, 21.

This is the ſeed which the Lord is gathering in this day, both

n Jews and Gentiles, even to the ends of the Earth, even such as turn away from iniquity and sin: for Christ Jesus is manifest to take away sin, and in him is no sin, and the gathering is unto him, for he is the head of his body, which is his Church, and the Apostle saith, that the body is Christ, and the seed is Christ; so the head and the body is united together, and of this body and Church all the holy Prophets of the Lord have propheſied of all along, as you may read in the Scriptures.

David of whom the Lord said, I have found *David* my Servant, with my holy Oyl have I anointed him, with whom my hand shall be established for ever, he propheſied of the Mystery of Christ and his Church, as you may read in *Psal.* 45. and *Solomon* in his Song, you read how largely he treated there of the Mysterv of Christ and his Church; and the Prophet *Isaiah* in the 54. *Chap.* saith, Sing, O barren, thou that didst not bear, break forth into singing, &c. for thy Maker is thy Husband, the Lord of Hosts is his Name, and the Redeemer, the holy One of *Israel*, the God of the whole Earth shall he be called, as you may read in the 54. of *Isaiah*, and *Chap.* 62. 11. at large, with many more places of Scripture.

Also *Zachariah*, he propheſies of Christs coming to his Church, *Zach.* 9. 9. Rejoyce greatly, O Daughter of *Zion*, shout, O Daugther of *Ierusalem*, beho'd thy King cometh unto thee, he is just, having Salvation, lowly, riding upon an Ass, and upon a Colt the Foal of an Ass; and this was fulfilled, *Math.* 21. as you may read there, when Jesus came nigh unto *Ierusalem*, for there was the place, that this might be fulfilled in, he sent his Disciples to a Village, and to'd them they shou'd find an Ass tyed, and a Colt with her, and he bad them loose them, and bring them unto him; and the Disciples went and did as Jesus commanded them, as you may read in that Chapter. *Mark* saith that he was tyed at the door without, where two ways met, *Mark* 11. And they brought the Colt to Jesus, and cast their garments upon him, and set Jesus upon him. *Luke* saith, that they were to find a Colt tyed, that yet never man sat thereon, and they brought him to Jesus, and cast their garments upon him,

and

and set Jesus thereon, *Luke* 19. 30. And *John* saith, and Jesus when he found a young Ass, sat thereon, as it is written, Fear not, Daughter of *Sion*, behold thy King cometh sitting on an Asses Colt, *Iohn* 12. 14, 15.

And this perfectly fulfills old *Iacobs* Prophesie of his Son *Iudah*, where he saith, *Iudah* is a Lions Whelp, from the prey my Son thou art gone up: *Iudah* was the Whelp of this Lion, which was before *Abraham*, *Ioh.* 8. 58. and this is he which *Iohn* saw in the *Rev.* 6. open the Book that was sealed, this Lion stooped down, and crouched down as an old Lion, when he stooped to *Iudah*, who shall rouze him up, saith old *Iacob*: the Scepter shall not depart from *Iudah*, nor the Law-giver from between his feet until *Shiloh* come, and unto him shall the gathering of the people be, binding his Foal unto the Vine, and his Asses Colt unto the choice Vine.

Here *Iudahs* wild, untamed, unaccustomed, unsubjected and unchast nature, which is as the Colt, or a Foal of a wild Ass, is bound to the choice Vine, as you may read in *Iudahs* life and conversation; for when *Iudah* saw the Daughter of a certain Canaanite whose name was *Shuah*, he took her and went in unto her, as you may read in *Gen.* 38. She bare several Sons unto him, which was contrary to the command of the Lord, for they were not to meddle with the Canaanites, and after this he defiled himself with *Tamar* his Daughter in Law, as you may read in that Chapter. She being fair, and he thinking her to be an Harlot.

And all these Children of *Iudahs* off-spring, of which we have treated all along, which the Lord hath led on all along, you may see by the Scriptures, and what is herein written, how unreverently, and how unkindly, and how wildly and rebellionsly they have dealt with the Lord all along; yet this Foal of the wild Ass, Christ might ride on this Foal, which hath been bound unto the choice Vine, and their garments must be washed in the blood of the fruit of this Vine, according to this Prophesie of *Iacob*, and also the Prophesie of *Isaiah*, *Chap.* 26. and of old *Zacharish*, who prophesied that *Sions* King should come sitting on this wild Asses

Colt; Behold thy King cometh to thee, meek, and sitting upon an Ass, and the Colt, the Foal of an Ass, *Matth.* 21. 5.

Now when Jesus came riding on this Colt towards *Ierusalem*, the multitude were so glad and rejoyced (for they had great reason) that they spread their garments in the way, others cut down branches from the trees, and strawed them in the way, and the multitude that went before, and that followed, cryed, saying, *Hosannah* to the Son of *David*, blessed is he that cometh in the Name of the Lord, *Hosannah* in the highest; and when he was come into *Ierusalem*, all the City was moved, saying, who is this? and the multitude said, this is Jesus the Prophet of *Nazareth* of *Galilee*: and Jesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and overthrew the Tables of the Money-changers, and the seats of them that sold Doves; here Jesus began to cleanse out the wild, unseasoned and unsanctified nature of *Iudah* and *Ierusalem*: and he said unto them, it is written, my House shall be called the House of Prayer, the Prophet *Isaiah* propheſied so, *Chap.* 56. 7. *Ier.* 7. 11. but saith Christ, ye have made it a Den of Theeves.

Christ come.

Now *Mark* saith, that the people cryed *Hosanna*, blessed be the Kingdom of our Father *David*, that cometh in the Name of the Lord, *Hosanna* to the highest.

And *Luke* saith, that some of the Pharisees would have had Jesus to have rebuked his Disciples, but he answered and said unto them, I tell you, if these should hold their peace, the stones would immediately cry out, and when he came near to *Ierusalem*, he beheld the City, and wept over it, saying, if thou hadst known, even thou at least, in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes: for the days shall come upon thee, that thine Enemies shall cast a Trench about thee and compass thee about, and keep thee on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave thee one stone upon another, because thou knewest not the time of thy visitation: and he went into the Temple, and cast out, &c. And he taught daily in the Temple,

10810.

Temple, but the Chief Priests and Scribes sought to destroy him, *Luke* 19. 47.

Here Iesus prophesied of the destruction of *Ierusalem* and of the Temple, which truly came to pass, after it was built again, according as he had said unto his Disciples in *Math.* 24. where he said that one stone should not be left upon another, but all should be thrown down; but this was that which they made the cause and foundation for the taking away his life: when the Chief Priests and Elders and all the Counsel, sought false witness against Iesus to put him to death, at last they found two false Witnesses, which said this fellow said, I am able to destroy the Temple of God, and to build it in three days: and the High-Priest arose and said unto him, answerest thou nothing? What is it that these witness against thee? But Iesus held his peace: But the High-Priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God, Iesus said unto him, thou sayest it, and hereafter you shall see the Son of Man sitting on the right hand of the Power, coming in the clouds of Heaven; then the High-Priest rent his cloaths, saying, he speaketh Blasphemy, what further need have we of Witnesses? *Math.* 26. 62, 63, 64. but that which Iesus spoke (which these Witnesses spoke falsly) was, when he went up to *Ierusalem* to keep the Passeover, and he found in the Temple those that sold Oxen and Doves, and the Changers of money sitting, and when he had made a Scourge of small cords, he drove them all out, and said, take these things hence, make not my Fathers House a House of Merchandize, and his Disciples remembred it was written, the zeal of thine house hath eaten me up, *Psal.* 69. 9. And the Iews asked him a sign, because he whipt out of the Temple, and did reprove, seeing thou doest these things (say they) Iesus answered and said unto them, destroy this Temple, and in three days I will raise it up; then said the Iews, forty six years was this Temple building, and wilt thou rear it up in three days? but he spake of the Temple of his Body. When he therefore was risen from the dead, the Disciples remembred what he had said unto them, *Joh.* 2. 20, 21, 22.

So this Temple of his Body was the Temple he knew was to be raiſed, therefore he cleanſed the outward Temple at *Ieruſalem* as a figure of the Temple of his Body, which Temple at *Ieruſalem* was abuſed by *Judahs* wild Coltiſh nature, *viz.* all the people of the Iews; and ſo he bore his teſtimony againſt them, becauſe they had abuſed that houſe that was his Fathers houſe, for that time then preſent; and by this he alſo ſhewed them that the Temple of his Body was that which would put an end to their houſe, and cauſe their daily Sacrifices and their Offerings to ceaſe, according to *Daniels* Propheſie; ſo that the ſpiritual Temple of his Body, which is his Church, is that which he came to raiſe up and to redeem.

And the Apoſtle ſaith, wherefore when he cometh into the world, he ſaith, Sacrifices and Offerings thou wouldſt not, but a body haſt thou prepared me: So this is the body the Elected Seed of God, which he hath choſen, in whom his Soul delighteth: this is that body that doth his will; in burnt Offerings and Sacrifices for ſin thou haſt no pleaſure; then ſaid I, Lo I come, in the Volumn of thy Book it is written of me, to do thy will, O God: he taketh away the firſt (ſaith the Apoſtle) that he might eſtabliſh the ſecond; he took away the firſt Offerings and the firſt Sacrifices which he delighteth not in, neither had he pleaſure therein, and he eſtabliſhed the ſecond and everlaſting Offering, Chriſt Jeſus, who hath a body prepared to do thy will, O God, by the which will (ſaith the Apoſtle) we are ſanctified, through offering up the body of Ieſus Chriſt once for all, *Heb.* 10. to the 10. *ver.* And this is the Offering and Sacrifice in which God is well pleaſed, this is my beloved Son in whom I am well pleaſed, ſaith the Lord, hear ye him; for he hath given himſelf for his Church, that he might ſanctifie and cleanſe it with the waſhing of water by the Word, that he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh, *Eph.* 5. 25, 26, 27. And ſo this pure Church and Body of Chriſt, is he coming now to redeem and to bring out of Captivity, as he brought his former *Iſrael* out of Captivity, of which you have heard, which was

but

but a Figure of this true and pure and holy Church, which hath been a long time in the Wilderneſs, as you may read in *Revel.* 12.

And for this end is Chriſt Jeſus come a light into the world, not only to the Jews, but to the whole world, for he came unto his own, even unto his Tribe of *Judah* which was at *Jeruſalem*, but his own received him not; but as many of them as received him, to them he gave power to become the Sons of God, not only of them but the whole world, for to that end is he come, that whoſoever believes on him, they ſhould not periſh but have everlaſting life.

For he is come a light, and hath enlightned the whole world, and every man that comes into the world, *Joh.* 1. So every one that comes into the world, that turns his mind unto the light of our Lord Jeſus Chriſt, turns his mind to the elected ſeed which the Lord hath choſen, which he hath laid in *Sion* for a foundation: And therefore thus ſaith the Lord, behold I lay in *Sion* for a foundation, a ſtone, a tryed ſtone, a precious corner-ſtone, a ſure foundation, that lays judgment to the Line, and righteouſneſs to the Plummet, *Iſaiah* 28. 16. And the Apoſtle *Peter* ſaith, wherefore it is contained in the Scripture, behold I lay in *Sion* a chief corner ſtone, elect and precious, he that believeth on him ſhall not be confounded; unto you therefore who believe he is precious, but unto them who are diſobedient he is a ſtone of ſtumbling, and a rock of Offence to them that ſtumble at the word, 1 *Pet.* 2. 6, 7, 8.

So this is the foundation that the Lord hath laid in *Sion*, Chriſt Jeſus the light he hath ſown in every mans heart, and this new Covenant, of which we have mentioned, which cannot be broken, he hath written in every mans heart; and who keeps in this Covenant, and obeys this light, and the Spirit of the Lord that is in his heart, which ſhews him his thoughts, and reproveth him for his ſin, who believes in this light of the Lord Jeſus, believes in the Elect of God, choſen of God and precious; to all that believes he is precious, but to the diſobedient a ſtone of ſtumbling.

So

So here is the difference and distinction between the holy Nation, the royal Priesthood, the peculiar people, and the whole world; those that believe, and obey, and follow him that is precious, they become precious, they that obey Christ Jesus and follow him, in whom there is no sin, but takes away the sins of the whole world, of those that obey him, all that continue and abide in him, are cleansed and purged from sin, and washed and made nigh by his blood: but to the disobedient that hates the light, to them he is a stone of stumbling, to them he is a rock of Offence; whereunto, the Apostle saith, they were appointed: So this is the main substance of all that can be said, Christ Jesus that is Gods everlasting Covenant, not only to the Jews but also Gentiles, and all people even to the ends of the earth; his light hath reached and shined into every man and every womans heart and conscience that is come into the whole world; so that every one that will turn to that measure of the light of our Lord Jesus Christ which they have received, they turn to the Elect of God, they turn to that which God hath chosen, in which his Soul delighteth, whether they are *Barbarian* or *Scythian*, whether they are Jew or Gentile, whether they are bond or free, whether they are male or female, if they come to the light of Christ in their heart, they are all one in Christ Jesus, and so by this pure and glorious shining light, which shines in the hearts and consciences of people, doth the Lord redeem his Church, and purge it, and purifie it, and gives liberty to that precious seed that hath long laid in Captivity.

The Lamb hath been slain from the foundation of the world, which world entred into mans heart at the fall of *Adam*, and into mans heart is Christ Jesus come a light, the new Covenant and everlasting Covenant of God, which he hath written in every mans heart, and his spirit he hath put in the inward parts, by which the Prince of the power of the air cometh to be removed, by the spirit of his mouth, and the brightness of his coming will he slay that wicked one, that man of sin and Son of perdition that hath sitten in the Temple of God, exalted above all that is called God: Now is the Judgment of this world, now shall the Prince

Prince of this world be cast out, and if I be lifted up from the Earth I will draw all men unto me, saith Christ, *John* 12. 31, 32. *chap.* 8. 28. 35.

So Jesus having tasted death for every man, *Heb.* 2. the vertue of his death hath reached unto every man, so that every man hath partaken of that infinite mercy and bounty; for it pleased the Father that in him should all fulness dwell, whose fulness of grace and mercy hath reached unto all men and women; for saith the Apostle, he is the propitiation for our sins, and not for ours only, but for the sins of the whole world, 1 *Joh.* 2. 2. Jesus cryed and said, he that believeth on me, believeth not on me only, but on him that sent me, and he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me shou'd not abide in darkness; and if any hear my word and believe not, I judge him not, for I am come not to judge the world, but to save the world, *Joh.* 12. this was the end for which the Father sent his Son into the world; God so loved the world that he gave his only begotten Son into the world, that whosoever believeth on him should not perish but have everlasting life, for God sent not his Son into the world to condemn the world; that was not his end in sending of him, but that the world through him might be saved: God is in Christ reconciling the world to himself, *Joh.* 3. 16, 17. 2 *Cor.* 5. 19.

So that here is free love, and free grace, and free mercy, that every one that thirsteth may come freely and buy Wine and milk without money and without price, without any respect of persons; all may come, every one that thirsteth may come: he said unto the Jews, ye sold your selves for nought, but ye shall be redeemed without money: turn again, turn again thou backsliding *Israel*; but here is the sum of all, he that believeth on him is not condemned whosoever he be; but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God; and this also is without respect of any person, read on in this 3. Chapter of *John*; and with the light of Christ Jesus in thee thou mayst search thy heart, and see how thou stands unto the Lord God.

And

And ſo this is the main and only truth that we have to hold forth to the whole world, as alſo all the Scriptures bear witneſs to the ſame; wherefore as by one man ſin entred into the world, and death by ſin, and death hath paſſed over all men, for all have ſinned, for until the *Law* ſin was in the world, but ſin is not imputed where there is no Law; while there was no Law to tranſgreſs againſt, ſin could not be ſo eaſily known among them, before *Moſes* had the Law given unto him, who had directions from the Lord in Mount *Sinai*, what they ſhould do, and how they ſhould walk before the Lord: Nevertheleſs death reigned over them from *Adam* until *Moſes*, and over them that had not ſinned according to *Adams* tranſgreſſion, that is to ſay, had not broken any expreſs command of the Lord, but was the right ſeed in the Figure of him that was to come, *Rom.* 5.

Wherefore the Apoſtle ſaith, the Law is our Schoolmaſter to bring us unto Chriſt, for there is neither Jew nor Greek, neither bond nor free, there is neither male nor female; for ye are all one in Chriſt Jeſus, and if ye be Chriſts, then are ye *Abrahams* ſeed, and heirs according to the promiſe: now the heir ſo long as he is a child is under Tutors and Governours, and differs nothing from a ſervant though he be Lord of all; ſo even we who are of the precious ſeed, while we are Children, are in bondage under the Elements of the world; but when the fulneſs of time was come, God ſent forth his Son made of a woman, made under the Law, to redeem the ſeed that was under the Law, that we might receive the adoption of Sons; and becauſe ye are Sons, God hath ſent forth the ſpirit of his Son into your hearts, crying *Abba* Father: wherefore thou art no more a ſervant but a Son, then an heir of God through Chriſt.

So by this Spirit of his Son which he hath ſent into the hearts of his people, by this doth he gather, this is the enſign that is ſet up for the gathering of all *Nations*; this is the *Shiloh* that is come, and the gathering is unto him, *Iſa.* 11. to the end of the Chapter; and by this doth he gather his elect from the four winds of the Heavens, and from the four corners of the earth, and by this doth he redeem *Sion* through Judgment, out of every Kindred,

Kindred, Nation, Tongue and People, and by this will the Lord ſift the Nations as with a ſive, and purge the chaff from the wheat, and gather the wheat into his Garner.

And all they that do not obey the light and ſpirit which he hath ſent into their hearts, by this will he judge the whole world in righteouſneſs, becauſe the whole world had received a meaſure of this light and ſpirit; for as the Apoſtle ſaith, What ſhall we ſay? is God unrighteous who taketh vengeance? I ſpeak as a man; (God forbid) for then how ſhould he judge the world in righteouſneſs? but that his truth hath abounded ſo far, and his mercy and his love hath reached to the whole world, for at the times of Ignorance God winked, but now he commandeth all men every where to repent; for this is the day wherein he judges the ſecrets of all men by Jeſus Chriſt, by the light of his glorious Goſpel, and this is the day which he hath appointed, in which he will judge the world in righteouſneſs, by that man whom he hath ordained, whereof he hath given aſſurance unto all men, that he hath raiſed him from the dead, *Acts* 17. 31.

For the love of Chriſt, ſaith the Apoſtle, conſtraineth us, becauſe we thus judge, that if one dyed for all, then were all dead, and that he dyed for all, that they which live ſhould not henceforth live to themſelves, but unto him that dyed for them and roſe again: So by his Reſurrection he judgeth all thoſe that live to themſelves and not unto him that dyed for them and roſe again.

So alſo by his Reſurrection he judgeth all thoſe that live unto themſelves: This is the condemnation that light is come into the world, and men love darkneſs rather than light, becauſe their deeds are evil: If I had not come and ſpoken unto them, they had not had ſin; but now they have no cloak for their ſin; he that hateth me, hateth my Father alſo, *Joh.* 5. 21. for as the Father raiſeth up the dead, even ſo the Son quickeneth whomſoever he will; for the Father judgeth no man, but hath committed all judgment to the Son, that all men ſhould honour the Son even as they honour the Father; he that honoureth not the Son,

honoureth not the Father that sent him: Verily I say unto you, he that heareth my word and believeth in him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily I say unto you, that the hour is coming and now is, that the dead shall hear the voice of the Son of God, and they that hear shall live; for as the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him Authority to execute Judgment also, because he is the Son of Man, *John* 15. from the 15. to the 28. Here Christ Jesus hath spoken himself the very sum and substance of truth, and there is not another: Now this is the same Christ as was promised of the Father to *Abraham*, and this is the same Christ whereof all the Prophets bore witness, and he is the same way, the truth, and the life, and there is none comes to the Father but by him, as he himself saith, *Joh.* 14. And there is no other way nor name under Heaven by which any man can be saved (the Apostle saith) but by Jesus Christ, and he is the foundation of all the Prophets and all the Apostles, and the corner-stone that upholds all the building of his Church, he is the Lion of *Judah's* Tribe, and *Davids* Root, *Rev.* 5. and he only was found worthy to open that Book which *John* saw, written within, and on the back-side sealed with seven seals; and his Spirit and Power is the same as all the Apostles were redeemed by; and this same Spirit was poured upon the Apostles, and they were endowed and enriched with it, and lived in it, and obeyed it, according to its motion, and working and operation, and said another foundation could no man lay, than that which is already laid: but let every one take heed how he builds thereupon.

The Church of Christ upon the earth in the Apostles days, when he spoke by them by his Spirit, and poured it upon them in the power of his Resurrection.

So this is the main care that every one is to take, to take heed how they build upon this true foundation; for every ones work must be tryed by the fire, and he whose work is burned suffers loss; for there will nothing abide but that which will dwell in the fire; for God is a consuming fire, and his Spirit burns up the chaff,

chaff, but gathers up the wheat: So who abides in the fellowship and in the unity of this eternal Spirit, they abide in Gods Elect which he hath chosen, and they abide in that which joyns to the Lord, where the blood of Jesus Christ his Son cleanseth from all sin; and here is the Mystery of the fellowship, and here is the unity of the precious faith which is held in a pure Conscience; and who abides here will grow up to a perfect man, and these will fight the good fight of faith, and contend for it, and for them there will be laid up a Crown of righteousness; for they that abide and continue to the end in the faith of Gods Elect, they will obtain the price of the mark of the high calling, but contrariwise they that fall away and shrink back, and set up a feigned and a false deceitful Spirit, and in that professeth the truth, and appears outwardly like other Saints, but when the time of tryal comes then they fall flat, and draws back from the good word of God, from the light and spirit of our Lord Jesus Christ, which is the Elect of God, where all the Saints in light meet together, and joyn and unite and knit together in the unity of the Spirit of life, and is baptized by one Spirit into one body, and all drinks into one Spirit. Let all such as draw from this and deserts from this, read their portion in the 10. of the *Hebrews*, and they shall be sure of it; for the Lord is not slack concerning his coming, neither will alter the word that is gone out of his mouth. And all who are not of the right seed and spirit and life which is in Christ Jesus, all such will be judged by him and condemned by him; for if those that despised *Moses* Law dyed under the hand of two or three witnesses, how much sorer punishment suppose ye shall they be thought worthy of, who have trodden under foot, and counted the blood of the Covenant wherewith he was sanctified an unholy thing, and hath done despight to the Spirit of Grace? but vengeance belongeth unto me saith the Lord, and I will recompense.

But in the Apostles days there were many false Christs and false spirits, which he saw were entering into the Church, so that he feared that which came to pass; for darkness and Apostacy came over all, and the Church of Christ that was then

amongst the Saint in the Apostles days, went into the Wilderness as *John* saw in the *Revelations*, and of this the Apostles foretold before it came, as it is *Acts* 20. where he saith, Now behold I know that ye all, among whom I have gone preaching the Kingdom of God, shall see my face no more; wherefore I take you to record this day, that I am pure from the bloud of all men, for I have not shunned to declare unto you all the counsel of God. Take heed therefore unto your selves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of Christ, which he hath purchased with his own blood; for I know this that after my departure, shall grievous Wolves enter in among you not sparing the flock, also of your selves shall men arise, speaking perverse things to draw away Disciples after them.

The Apostle propheſies of the Church going into the Wilderneſs.

This is that Spirit which ever did betray and oppose the truth which was found among them that professed Christ, as *Judas* was found amongst the twelve, for the Apostle saith, such are false Apostles, deceitful workers, transforming themselves into the Apostles of Christ: and the Apostle complains of the perils he went through among false Brethren, as you may read 2 *Cor.* 11. 2 *Pet.* 2. 1. also Christ propheſied of false Christs coming in his name, *Mat.* 24. and this Spirit is contrary to the right and true seed of God, as the Apostle testifies, 1 *Joh.* 3. whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God; in this are the Children of God manifest and the Children of the *Devil*: whosoever doth not righteousness is not of God, neither he that loveth not his Brother, for this is the message that ye heard from the beginning, that ye love one another, not as *Cain* who was of that wicked one, and slew his Brother, and wherefore slew he him? because his own works were evil and his brothers righteous, *ver.* 9, 10, 11, 12.

But the *Apostle* saith, Now the spirit speaketh expresly, that in the latter times some should depart from the faith, giving heed to seducing Spirits, and Doctrines of *Devils*, and speaking lies in Hypocrisie,

crisie, having their Consciences seared with an hot Iron, 1 *Tim.* 4. 1. and of these times did Christ himself foretel in *Mat.* 24. 25. *chap.* as you may read at large; when the Disciples were shewing him the goodly buildings of the Temple, and he told them that one stone should not be left upon another, but all should be thrown down: and as he sat upon the Mount of *Olives*, the Disciples came unto him privately, saying, tell us when shall these things be, or what shall be the sign of thy coming, and the end of the world; and Iesus answered and rehearsed unto them, as you may read at large in those Chapters, which had relation to this night of Apostacy which was coming on; and he told them that false Christs and false Prophets should arise, and he tells them that immediately after the tribulation of those days shall the Sun be darkened, and the Moon shall not give her light, and the Stars shall fall from Heaven, and the powers of the Heavens shall be shaken, *ver.* 29. *Isa.* 13. 10. *Ezek.* 32. 7. but Christ saith farther, verily I say unto you, this Generation shall not pass away till all these things be fulfilled, which were fulfilled according to Christs words; for before the Disciples were removed all these things came to pass, and were fulfilled in that day; and the Apostles saw and knew the sum and substance of all that was spoken fulfilled; but the next words makes it clear, Heaven and Earth shall pass away (saith Christ) but my word shall not pass away; my word shall endure for ever, and is fulfilling through all Generations, yea beyond the Heaven and the Earth; one Generation comes, and another Generation goes, and the word fulfills through them all: and though that Generation did not pass till these words were fulfilled, yet they continue in the substance the same, fulfilling for ever to the end of the world, Christ saith, I will be with you, who is the word: but of the day and hour knoweth no man, no not the Angels, but my Father only, for the times and seasons are in the Fathers hand.

And according to this, the Apostle saith, 1 *Joh.* 2. the world passeth away, and the lusts thereof, but he that doth the will of God abideth for ever: Little Children it is the last time, and ye have heard that Antichrist should come, and even now there are many

many Antichrists, whereby we know that it is the last time; they went out from us, &c. *ver.* 17. 18. and *Jude* 17. Beloved remember ye the words which were spoken before of the Apostles of our Lord and Saviour Jesus Christ, how they told you there should be mockers in the last time, who walk after their own hearts lusts: So these with several others that might be mentioned, confirmeth the truth of the night of the Apostacy that was coming on, and that the true Church of Christ that was among the Apostles should go into the Wilderness after their decease and departure, which *John* saw would come to pass, as you may read in *Rev.* 12.

There was War in Heaven, then the true Worship of God was lost, and that eternal Spirit which was in the Apostles, where the wicked one had no part, but they had overcome the wicked one, 1 *Joh.* 2. I have written unto you young men, because you are strong, and the word of God abideth in you, and ye have overcome the wicked one, *ver.* 14.

That Spirit was lost which was among the Apostles, they sat together in heavenly places in Christ Jesus, as you may read *Eph.* 1. 3. and Chap. 2. 6.

And Jesus exhorted his Disciples to lay up their treasure in Heaven, for he said, where the treasure is there the heart will be also, *Matth.* 6. 20, 21.

The Church of Christ gone into the Wilderness.

But this Worship of God and power was lost, when the Woman fled into the Wilderness, and then the Dragon got up and made War in Heaven; and to this agrees that Prophesie of Christ, where he saith, the powers of the Heavens shall be shaken, *Mat.* 24. 29. but *Michael* and his Angels fought against the Dragon, and the Dragon fought and his Angels, as you may read in the 10. of *Daniel*, after *Daniel* had mourned three full weeks, and had eaten no pleasant bread, neither came Wine in his mouth until three full weeks were fulfilled, after this *Daniel* saw the Visions and heard the voice that said fear not *Daniel*, for from the first day that thou settest thine heart to understand, and to chasten thy self before thy God, thy words were heard, and I am come for thy words,

but

but the Prince of the Kingdom of *Persia* withstood me many days, but loe *Michael* one of the chief Princes came to help me; now I am come to make thee understand what shall befall thy people in the last days, for yet the Vision is for many days, and after this *Daniel* became dumb and fell upon the ground, and retained no strength, neither was breath left in him; then the Angel came again and touched him (as you may read) and said knowest thou wherefore I am come unto thee, and now I will return and fight with the Prince of *Persia*, and when I am come forth, loe the Prince of *Grecia* shall come, which is the third Monarchy, but I will shew thee that which is noted in the Scriptures of truth, and there is none that holdeth with me in these things but *Michael* the Prince, *ver.* 21. So *Michael* stood for the Angel there in the days of *Daniel* against the power of the Dragon, this *Michael* the Apostle calls the Archangel, *Jude* 9.

And so here in the Apostacy *Michael* and his Angels have fought against the Dragon and his Angels, for they prevailed not, while the woman hath been in the Wilderness, for it is a place prepared of God for her, that she should be fed there a thousand two hundred and threescore days; but after this *John* saw the Dragon cast out, that old Serpent called the Devil and Satan which had deceived the whole world, there was no more place for him in Heaven, but he was cast out into the earth, and his Angels were cast out with him, when the true and precious seed of the body, which is Christ, which is his Church, appeared again, in which the wicked one hath no part, then there was no place found in Heaven for the Dragon, therefore, saith *John*, Rejoyce, ye Heavens, and ye that dwell in them, woe unto the Inhabitants of the Earth and of the Sea, for the Devil is come down unto you, having great wrath, because he knoweth his time is but short; this is very truly witnessed and fulfilled at this day: for where the Spirit of the Lord Jesus Christ is witnessed, and where his seed is raised up in any, where the Spirit of Satan hath no place in their Worship, but they worship in the Spirit of the Lord and in his Truth, then Satan rages in the Inhabitants of the Earth and of the Sea, whither he is cast; for in their Heaven and in their Worship

he

he is there, making war: but where he is cast out from Heaven, there he persecutes the Woman that brings forth the man-child, and is wroth with her, and makes war with the remnant of her seed which keeps the Commandements of God, and have the testimony of Jesus Christ, *Rev.* 12. 17.

And in the next Chapter, when *John* stood upon the sand of the Sea, which was but a brittle foundation, for it was to be done away, there he saw the beast arise out of the Sea with his seven heads and ten horns and his ten crowns, and upon his heads the name of Blasphemy, as you may read throughout that 13. Chapter to the end: but afterwards *John* saw an Angel flying in the midst of Heaven, having the everlasting Gospel to preach unto them that dwell on the Earth, and he cryed with a loud voice unto every Nation and Tongue and People and Kindred, saying, Fear God and give glory to him, and worship him that made Heaven and Earth, the Sea, and the Fountains of waters.

The Book which *Iohn* saw sealed with seven Seals, which he mentions in the 5. *Chap.* he saw the Lamb open it in the 6. *Chap.* as you may read; and so here, there followeth another Angel, saying, *Babylon* is fallen, is fallen, that great City, because she hath made all Nations drunk with the wine of her fornication, as you may read *Chap.* 14.

And in the 15. Chapter *Iohn* saw the seven Angels having the seven last plagues, for in them is filled up the wrath of God; and one of the four beasts gave unto the seven Angels seven golden Vials full of the wrath of God, who liveth for ever and ever: and in the 16. *Chap.* he saw the seven Angels go forth, and they poured out their Vials, as you may read; and in the 17. *Chap.* there came one of the seven Angels which had the seven Vials, and he said, come up hither, and I will shew thee the judgment of the great Whore. So he carried me away (saith *Iohn*) in the Spirit into the wilderness, here was the place where the true Church was persecuted, here was the place where the Dragon cast out his flood after the true Church to destroy her.

And saith *Iohn*, I saw a Woman sitting upon a Scarlet-coloured beast, full of names of Blasphemy, having seven heads and ten horns,

horns, and the Angel ſhewed him the Myſtery of the Beaſt, and of his horns, as you may read throughout that 17. *Chap.* and in the 18. *Chap.* he ſaw *Babylon* deſtroyed.

So here is comfort for all the true ſeed of Gods Elect: for *Iohn* heard the voices of much people in Heaven, ſaying, *Halelujah*, Salvation, Glory and Honour; and a voice came out of the Throne, ſaying, praiſe our God, all ye that fear him, ſmall and great, let us be glad and rejoyce, and give honour to him, for the marriage of the Lamb is come, and his wife hath made her ſelf ready, and to her was granted, that ſhe ſhould be arrayed in fine linnen, white and clean: for the fine linnen is the righteouſneſs of the Saints; and he ſaid unto me, write, Bleſſed are they which are called to the Marriage-ſupper of the Lamb, and he ſaith unto me, theſe are the true ſayings of God, *ver.* 9. as you may read throughout *Chap.* 19.

And in the 20. *Chap.* *Iohn* ſaw the Angel come down from Heaven, having the key of the Bottomleſs pit, and a great chain in his hand, and he laid hold on the Dragon, and bound him a thouſand years, as you may read.

And *Iohn* ſaw the dead, ſmall and great, ſtand before God, and the Books were opened, and the dead were judged out of thoſe things which were written in theſe Books; and another Book was opened, which is the Book of life, and whoſoever was not found written in the Book of life, was caſt into the Lake of fire, *ver.* 15.

The Church coming forth of the wilderneſs.

And in the 21. *Chap.* *Iohn* ſaw a new Heaven and a new Earth, here was no Dragon in this Heaven; for the firſt Heaven and the firſt Earth were paſſed away, and there was no more Sea, where the Dragon lodgeth and hath his way, *Iſa.* 27. 1.

And I *Iohn* ſaw the holy City, new *Ieruſalem* coming down from God out of Heaven, prepared as a Bride adorned for her Husband: here the Holy Spirit of the Lord God cloaths her ſeed that hath ſo long laid deſolate, as a nourifhing mother which is free, and gives liberty, and ſets at liberty all her free-born which are not Children of the Bond-woman but of the free: and of this glorious City doth the Prophet *Iſaiah* propheſie, when he ſaid,

Rejoyce, O Barren, that didst not bear; and this is the City which the Apostle saith, *Jerusalem* which is above, is free, which is the mother of us all, of all the free-born seed of the promise, they are the Heirs: but the Bond-woman and her Son are to be cast out of this holy City, for he is not the Heir, *Gal.* 4. 30.

And *John* heard a great voice out of Heaven, saying, Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God: and he that sat upon the Throne, said, behold I make all things new, that is, according as the Apostle saith, if any man be in Christ, he is a new Creature, old things are past away, behold I make all things new, 2 *Cor.* 5. 17. and he said unto me, write, for these words are true and faithful, and he said unto me, it is done, I am *Alpha* and *Omega*, the beginning and the end, I will give unto him that is athirst of the fountain of the water of life freely: Here is the rich bounty of God.

And there came one of the seven Angels unto *John*, which had the seven vials of the seven last plagues, and he said come hither, and I will shew thee the Bride the Lambs wife, and he carried me away in the Spirit to a great and high mountain, he shewed me that great City, the holy *Jerusalem* descending out of Heaven from God, having the Glory of God, and her light was like unto a stone most precious, even like a Jasper stone clear as Chrystal.

This is the Stone the Builders have disallowed, which now is become the Head of the Corner of this precious and holy building, which is made up of living stones, elect and precious, and of a Royal Priesthood, and of an holy Nation; and the Walls of this City had twelve gates, and at the gates twelve Angels, and names written thereon, which are the names of the twelve Tribes of *Israel*; and the Walls of this City had twelve foundations, and in them the names of the twelve Apostles of the Lamb, and the foundation of the City was garnished with twelve precious stones, and the twelve gates were twelve Pearls, every gate was of one Pearl; he that understands, reads and sees all these things.

And

And I *John* saw no Temple in this City; for the Lord God and the Lamb is the Temple of it.

And this City hath no need of the Sun or the Moon to shine in it; for the Glory of the Lord doth enlighten it, and the Lamb is the light thereof, and the Nations of all them that are saved, shall walk in the light of it, and the Kings of the Earth that are saved, shall bring their glory and honour to it, and the gates of it are not at all shut by day, yet there entereth not any thing that defileth, *Chap.* 21. 27.

And in the 22. *Chap.* you may read how *John* saw the pure River of water of life, proceeding out of the Throne of God and of the Lamb, and the tree of life which bears twelve manner of fruits, and yields her fruits every month, and the leaves of the tree are for the healing of the Nations: and he said, these things are faithful and true, and the Lord God of the holy Prophets sent his Angel to shew unto his Servant the things which must shortly be done.

For the Lord God had propheſied of these things before by the Prophets, and by Christ Jesus, and his Apostles; and saith unto *John*, seal not the Propheſie of the sayings of this Book, for the time is at hand, and behold I come quickly, for my reward is with me, to give unto every one according to his works: And I am *Alpha* and *Omega*, the beginning and the end, the first and the last, blessed are they that do his Commandements, that they may have right to the tree of life, and may enter in through the gates into the City; I Jesus have sent mine Angel to testifie unto you these things to the Churches; I am the Root and Off-spring of *David*, and the bright morning Star, and the Spirit and the Bride saith come, and let him that heareth, say come, and let him that is athirst come, and whosoever will, let him take of the water of life freely.

He that testifieth these things, saith surely I come quickly, even Amen, come Lord Jesus: the Grace of our Lord Jesus Christ be with you all, Amen, *ver.* 20. 21.

Thus you may see in part the constancy and faithfulness of the Lord God, how unchangeable and how unalterable he is, and

what love and faithful care he hath had over his seed, ever since he made man, and gave him a being upon the Earth: but indeed his love is everlasting, for he had elected, and decreed, and determined Salvation and Redemption to his seed, before the foundation of the world was; and because he could not alter nor change, therefore his seed was preserved, as you may read in several places of the Scriptures, because I change not, therefore ye Sons of *Jacob* are not consumed; and if the Lord had not left us this seed, we had been as *Sodom*, and like unto *Gomorah*.

But by this little tract that we have gone through the Scriptures since the Lord made man, you may read the long-suffering and the patience of the Lord God, and his kind dealing, and his fatherly care over his seed, even when they rebelled against him, and that because of his faithfulness in keeping of his promises and Covenants, which he so often promised and covenanted (as hath been shewed) not only unto *Abraham*, unto *Isaac*, and unto *Iacob*, but also unto *David*, as you may read at large in the Prophesie of *Isaiah* and in *Ieremiah*, and the Book of Psalms, often hath he redoubled his promises unto *David* and unto his seed for ever, that as his Covenant was with the day and with the night, so is his Covenant with *David* and his seed for ever; and as he had sworn that the Waters should not go over the Earth, so he had sworn that his Blessing and Covenant should be with *David* and his seed for ever, which he hath faithfully performed: of the seed of *David* he hath sent his Son. And so the Lord hath led them along (as you may read thorow this Treatise) until Christ, and according to his promise Christ came, and took not upon him (as Apostle saith) the Nature of Angels, but he took on him the seed of *Abraham*: for he was made a little lower then the Angels for the suffering of death, crowned with Glory and Honour, that he by the Grace of God should tast of death for every man, as you may read in *Heb.* 2.

And he that thought it no robbery to be equal with the great God, yet he took upon him the form of a servant, and was made in the likeness of man, and being found in the fashion of a man, he humbled

humbled himself, and became obedient unto the death, even the death of the Cross; wherefore God hath highly exalted him, and given him a name better then every name, that at the Name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord, to the Glory of the Father, *Phil.* 2.

So he hath gone thorow this great Work, and finished it (for as the Apostle saith) so it became him, for whom are all things, and by whom are all things, to make the Captain of our Salvation perfect through sufferings: for in the days of his flesh he offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death, and was heard; and though he was a Son, yet learned he obedience by the things that he suffered, and being made perfect through sufferings, he became the Author of Eternal Salvation unto all them that obey him, *Heb.* 5. *Christs Sufferings*

So the price he hath paid, and mans Salvation and Redemption he hath purchased by his own blood (as *Iohn* saith) Jesus Christ who is the faithful and true Witness, the first begotten of the dead, and the Prince of the Kings of the Earth, unto him that loved us, and washed us from our sins in his own blood, *Rev.* 1.

And he according to his promise unto his Disciples, that he would pour down his Spirit upon them, and send them another Comforter, and bad them stay at *Ierusalem* till the Spirit was poured on them from on high, which was plentifully and richly fulfilled, as the Scripture testifies; for they were made partakers of it in a plentiful manner; and the Apostles were made able Ministers of the Spirit, by which they begat multitudes unto God and to the true Faith which is in Christ Jesus; so that the light of the glorious Gospel shone gloriously among them, and Christ had a glorious Church at that day, as those Epistles which the Apostles wrote to the Churches, being left upon Record, bears a true testimony of the holy Spirit that was in them, and all that live in the Spirit of the living God, and is endowed and enriched with it, bears witness to the Scriptures, that they were given forth by the holy Spirit of God, and by the inspiration of the Almighty.

But we may see that Christ and his holy Apostles had a fore-

sight

ſight and a knowledge of the beauty and glory of this Church, being vailed, and that the night of Apoſtacy and darkneſs would come over, as hath been already ſhewed, and as you may read in the Scriptures, which hath been fulfilled, as experience of many ages can teſtifie: for by moſt of the Records that we can find, it is above twelve hundred years ſince the glorious beauty of the Church of Chriſt was ſtained; but all this hath not come to paſs without the fore-knowledge of the holy Prophets, Chriſt, and the Apoſtles.

And ſo now bleſſed and honoured be the glorious God, our lot is fallen in a good Land, and our time is a time of love; and as we are fallen into the laſt age of the world, ſo alſo we are riſen with Chriſt Jeſus the Sun of Righteouſneſs, who ariſeth with healing in his wings; and now the light of the glorious Goſpel hath ſhined in our hearts, and hath given us the knowledge of the glory of the inviſible God in the face of Jeſus Chriſt; and this Goſpel of the Kingdom of God we are willing and ready to preach throughout the whole world: for we wait, and expect, and groan within our ſelves for the redemption of our body, the elected precious ſeed, which is the Church of Chriſt, which the Lord of Heaven and Earth hath had an eye unto continually; yet ſince the foundation of the world, this ſeed hath ſuffered, and been bruiſed, and ſlain; but certainly we are aſſured that as the Lord hath performed that part of his Word, that it ſhould ſuffer, he will alſo perform that part of his Word that hath ſaid, the ſeed of the Woman ſhall bruiſe the Serpents head.

For according to this Word, in the fulneſs of time he ſent his Son made of a Woman, and as certainly as the Church and body of Chriſt hath gone into the wilderneſs, ſo certainly her Child that ſhe brought forth, which hath been caught up to God and to his Throne, ſhall come down, and rule all Nations with his rod of iron, and daſh to pieces, as a Potters veſſel, all his enemies: this we wait for, and are aſſured ſhall come to paſs, that the elected ſeed which is choſen of God, and precious, which is the body that he hath prepared to do his will, Chriſt Jeſus which is come, is the reſurrection and life of all his ſeed, and the hope of

the

the resurrection of all the seed of *Israel*, which all the twelve Tribes look for: the desire of all Nations is come, the light of the Gentiles, and the glory of the people *Israel*.

And surely he will gather his Elect from the four winds, from one end of the Heaven to the other; and it is for the Elects sake that these days are shortned: for except these days had been shortned, no flesh could have been saved, and Christ saith, shall not God avenge his own Elect that hath cryed unto him night and day, I tell you he will avenge them speedily, *Luke* 18. 7.

And the Apostle *Paul*, when he exhorteth his Son *Timothy*, consider what I say (saith he) and the Lord give thee understanding in all things; remember that Jesus Christ, the seed of *David*, was raised from the dead, according to my Gospel, wherein I suffer trouble as an evil doer, even unto bonds; but the Word of God is not bound, therefore I endure all things for the Elects sake, that they also may obtain the Salvation which is in Christ Jesus in eternal glory, who now rejoyce in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his bodies sake, which is the Chruch, *Col.* 1. 24.

It is a faithful saying, if we be dead with him, we shall also live with him; if we suffer with him, we shall also reign with him; if we deny him, he will also deny us; if we believe not, yet he abideth faithful, he cannot deny himself. So this was that which the Apostles looked for, and waited for the Redemption of the body, as in *Rom.* 8, and they suffered all things for the bodies sake; so the Resurrection of this body, is that Christ Jesus accomplisheth, who saith, I am the resurrection and the life, he that believes in me though he were dead yet shall he live, and he that lives and believes shall never die; I am the Fountain, if any man thirst let him come unto me, and out of his belly shall flow Rivers of living water; and this he spoke of the Spirit that was to be poured forth, and by this Spirit doth he redeem and recover his elected seed: and so the Apostles reckoned the sufferings of this present life not worthy to be compared to the glory that was to be revealed, because of the expectation of the manifestation of the Sons of God.

And

And this the great Husbandman is now looking for, and gathering up, who hath long waited for his Crop, as he did when he saw the multitudes come unto him, he was moved with compassion towards them, because they fainted, and were scattered abroad as Sheep having no Shepherd; then saith he unto his Disciples, the Harvest truly is plenteous, but the Labourers are few, pray ye therefore the Lord of the Harvest that he send forth painful Labourers into his Harvest, here the Lord desired the gathering of his seed.

And when Christ spoke the Parable of the Sower, he said, so is the Kingdom of God, if a man cast seed into the ground, and should sleep and rise night and day, the seed springeth and groweth he knoweth not how, for the earth bringeth forth fruit of her self, but when the fruit is brought forth, immediately he puteth in the Sickle because the Harvest is come, *Mar.* 4. 29. Here Christ brings a comparison by a Parable of his great Harvest, and when Jesus had shewed the Parable of the Tares, his Disciples came unto him, and desired him to declare that Parable; he answered and said unto them, he that soweth the good seed is the Son of man, the Field is the world, the good Seed are the Children of the Kingdom, but the Tares are the Children of the wicked one, the Enemy that soweth them is the Devil, the Harvest is the end of the World, and the Reapers are the Angels; the Son of man will send forth his Angels, and they shall gather out of his Kingdom all things that offend, and shall cast them into the Furnace of Fire, then shall the righteous shine forth as the Sun in the Kingdom of their Father: who hath ears to hear, let him hear, *Mat.* 13. 24. *Dan.* 12. 3.

And when the Lord sent forth the seventy Disciples he said unto them, the Harvest truly is great but the Labourers are few, pray ye therefore the Lord of the Harvest, *Luke* 10. This is the great Lord of the great Harvest, this is the great Husbandman; I am the true Vine, saith Christ, my Father is the Husbandman, every branch in me that bears not fruit he takes away, every branch that beareth fruit he purgeth, that it may bring forth more fruit; herein is my Father glorified, that you bring forth much

much fruit: So herein is the glory of the Husbandman that fruits be brought forth.

And this great and mighty Husbandman hath been patient, and waited patiently for the precious fruit, and had long patience for it, according to *James* 5. 7. for he did sow his seed in *Adam*, above five thousand six hundred years since, so as he made the world and created all things in six days, so he hath husbanded and tilled and pruned and dressed and watered it well towards six thousand years; and to this agrees the *Apostles* words, 2 *Pet.* 3. 3. to 8. when he saith, one day with the *Lord* is as a thousand years, and a thousand years as one day; for God is not slack concerning his coming, as some men count slackness. In *Adam* he sowed his seed a natural body, and this the *Apostle* very well opens in 1 *Cor.* 15. where he speaks at large of the Resurrection of the body, after he had been speaking how the *Apostles* had seen Christ after he was risen from the dead.

Now if Christ be preached (saith the *Apostle*) that he rose from the dead, how say some among you, that there is no Resurrection from the dead? *ver.* 12. but if there be no Resurrection of the dead, then is not Christ risen; this is very true, for by the Resurrection of Christ the dead arises, by preaching of his resurrection; and if Christ be not risen, then is our preaching vain, and ye are yet in your sins, then also they which are fallen asleep in Christ are perish'd; but now is Christ risen from the dead, and become the first fruits of them that sleep: for since by man came death, by man also came the resurrection of the dead; for as in *Adam* all died, so in Christ all shall be made alive: there is a natural body, and there is a spiritual body, saith the Apostle. And some men will say, how are the dead raised? and with what body do they come? thou fool, that which thou sowest is not quickened except it die, and that which thou sowest is not the body which shall be, for that thou sowest must die that it may encrease, God giveth it a body as it pleaseth him, but to every seed its own body: so whatsoever seed thou sowest, whether it be Wheat or any other grain, though that which thou sowest die in the ground that it may encrease, yet it bringeth forth its own body, its own nature, its own image.

And to this agrees Christs own words in *John* 12. where he saith, verily I say unto you, except a corn of Wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit; this he spake when he saw his hour was coming, and he said Father save me from this hour, but for this cause came I unto this hour, *Joh.* 12. 24. to the 27.

And now this great Husbandman, the Father of our Lord Jesus Christ, he did sow his seed in *Adam*, and it died, that it might encrease in Christ Jesus, who is the resurrection and the life of this seed: and the Lord hath watched and waited, and had an eye over his Vineyard, *Isa.* 5. 1. as we have shewed throughout this Treatise: but the Apostle goes on farther, and speaks of the glory of the Sun, and of the Moon, and of the Stars, and saith, so also is it in the Resurrection; it is sown in dishonour, it is raised in glory, it is sown in weakness, it is raised in power, it is sown a natural body, it is raised a spiritual body; for so it is written, the first man was made a living soul, the second *Adam* a quickening spirit; howbeit that *Adam* was not first which is spiritual, but that *Adam* which is natural, and afterwards that which is spiritual; the first man of the earth earthy, the second man the Lord from Heaven: as is the earthy, such are they also that are earthy; as is the heavenly, such are they that are heavenly; and as we have born the image of the earthy, so shall we bear the image of the heavenly: Now I say unto you Brethren, that flesh and bloud cannot inherit the Kingdom of God, and so on to the end of the Chapter.

And this is the earthy, that which is of the first man, flesh and blood, which must not inherit incorruption; and this is the resurrection that we witness and wait for, the spiritual body, the spiritual image, the spiritual life, the quickening spirit, the Lord from Heaven, the gathering of the immortal seed to the great Lord of the Harvest, the Father of our Lord Jesus Christ; that he desires his Disciples to pray for, to send forth painful Labourers into his harvest: So the great God is now coming to gather his great Harvest and his Crop that he hath sown so long since (and the Angels are his Reapers) and waited for,

and

and watched over, as you may read through this Book.

And to this agrees that which Christ saith in *Math.* 25. when the Son of man shall come in his glory, and all the holy Angels with him, then shall he sit upon the Throne of his glory, and before him shall be gathered all Nations, and he shall separate them one from another, as the Shepherd divideth the Sheep from the Goats, and he shall set the Sheep on his right hand, but the Goats on his left, *ver.* 31, 32, 33. and so shall the resurrection of the just be to life, and the resurrection of the unjust unto condemnation: this is the Resurrection that all shall find and may expect, for Christ hath been (as he saith in this Chapter) as one in a far Country, and hath called his servants, and hath delivered unto them his Talents, and as every one hath gained and profited so shall they receive.

So it is required of every one to know the precious seed which God hath elected and chosen for himself; of all seeds he hath chosen but one, the precious seed, though it be likened unto a grain of Mustard-seed, which is the least of all seeds, but is the most precious and pure and holy seed, because it came from the life and breath of the immortal pure God, whose life and immortality dwells in eternal light and eternal brightness: So the Lord by his glorious word and power is gathering in again his precious and holy seed, and renewing and restoring a far more and exceeding weight of glory than what was the glory of the first man, the glory of the second man far exceeded it; for as the Apostle saith, the first man was made a living Soul, so likewise *David* saith, he was made a little lower than the Angels, *Psal.* 8. what is man that thou art so mindful of him? and the son of man that thou visitest him? for thou hast made him a little lower than the Angels, and hast crowned him with glory and honour, thou hast made him to have Dominion over the works of thy hands, thou hast put all things under his feet: which words the Apostle rehearseth again in the 2. of *Heb.* and saith, that he left nothing that was not put under him, then in that state that he then stood in, which was before the Fall; but now (saith the Apostle) we see not all things put under him: why?

becauſe he was come under in his tranſgreſſion, and fallen from that where God had ſet him: but ſaith the Apoſtle, we ſee Jeſus who is made a little lower than the Angels, for the ſuffering of death, he is crowned with glory and honour that is everlaſting, that he by the grace of God ſhould taſte of death for every man, which glory and honour changeth not, as the glory and honour of the firſt man did.

So the glory of the firſt man *Adam*, he was made a living Soul, a little lower than the Angels, and all the glory of the firſt body he was crowned with, and had Dominion over all the viſible Creation, and had power over all the Creatures that God had made, God ſet him King over all the works of his hands, and gave him dominion and power over them; and here is the glory of the firſt man, and the glory of the firſt body, the viſible glory of the Creation, all things that God had made in the Heaven and in the Earth, and when he looked upon them, behold they were very good; *Adam* was crowned with the glory of them all, and had the Dominion over them, but this Dominion he loſt, and this glory he ſtained through his diſobedience and tranſgreſſion, and ſo fell, and became ſervant and in a ſtate of ſervitude, and not only ſo, but painful and miſerable with a ſentence upon him, that in the ſweat of his face he ſhould eat his bread. So after this, as hath been ſhewed, the Lord of his infinite mercy confirmed his eternal love and Election of Grace in his promiſe unto his ſeed, and Covenant unto *Abraham*, that of him he would bring forth a ſeed in whom all the Nations of the earth ſhould be bleſſed; which he hath faithfully and perfectly performed, as hath been ſhewed: And ſo he choſe a people from amongſt all the families of the earth, that he did owne for himſelf, as you may read *Deut.* 7. 6. which he knew and had regard and love unto above all the families of the earth, as hath been ſhewed and manifeſted.

Yet according as *Adam* did there rebell and tranſgreſs againſt him, though he had a continual care and an eye over them, and a continual regard unto them, and watched over them by his holy Angels, as you may read in the Scriptures; for man was at that

that time lower than the Angels. The Lord ſpake unto *Abraham* and *Sarah* by Angels, and unto *Jacob*, and the Lord ſpake unto *Moſes* by his Angel, *Exod.* 3. 2. and *Acts* 7. 3. where *Stephen* ſaith, And God ſent *Moſes* to be a Ruler and a Deliverer by the hand of the Angel which appeared to him in the Buſh. God alſo ſent his Ange unto *David* after he had numbred the people, as you may read 1 *Chron.* 21. God ſent an Angel unto *Jeruſalem* to deſtroy it, and when *David* lift up his eyes and ſaw the Angel of the Lord ſtand between the Earth and the Heaven, having a drawn ſword in his hand ſtretched over *Jeruſalem*, then *David* and the Elders of *Iſrael* humbled themſelves, as you may read after; then the Lord commanded the Angel, and he put up his ſword into its ſheath.

The Angel alſo was ſent unto *Zacharias* and *Eliſabeth* before the Birth of *John*, and unto *Mary* before the Birth of Chriſt, as you know; and the Angel came unto the Shepherds after the Birth of Chriſt, *Luke* 2. 9. And the Angels came and miniſtred unto him, *Math.* 4. 11. So the revelation of Jeſus Chriſt was ſignified by his Angel, *Rev.* 1. with many more that might be brought. *Cornelius* was warned of God by an Angel, *Acts* 10. and *Stephen* when he was bearing his teſtimony before the High-Prieſt, when he ſaid, Ye ſtiff-necked and uncircumciſed in hearts and ears, which of the Prophets have not your Fathers perſecuted and ſlain? them which ſhewed before of the coming of the juſt one, of whom ye have been betrayers and murtherers, who have received the Law by the diſpoſition of Angels, and have not kept it, *Acts* 7. 53. and *Gal.* 3. 19. The Law was ordained by Angels in the hand of a Mediator. So the Prophets and ſuch as the Lord made Overſeers and Leaders of his people, the Lord ſpoke to them by his Angels, and the Law they received by the Angels; but as the Apoſtle ſaith, in the fulneſs of time God ſent forth his Son made of a woman, made under the Law to redeem them that were under the Law, *Gal.* 4. 3. for what the Law could not do, in that it was weak through the fleſh, God ſent his Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh, that the righteouſneſs of the Law might be fulfilled in

us:

us: read on in *Rom.* 8. So they that walk after the Spirit, they are those that fulfill the righteousness of the Law; for the Spirit of life which is in Christ Jesus makes free from the Law of sin and death, and this renews into the right and into the perfect Image, which is not lower than the Angels, but into the Image of the Son, unto which all the Angels are subject, according to the Apostles words *Heb.* 1.

God who at sundry times and in divers manners spake in times past unto the Fathers by the Prophets, hath in these last days spoken to us by his Son, whom he hath appointed Heir of all things, by whom also he made the worlds, who being the brightness of his Fathers Glory and the express Image of his person, and upholding all things by the word of his power, when he had by himself purged our sins; for that was the work he was to do, when, as the Apostle saith, he became lower than the Angels for the suffering of death, and so took not upon him the nature of Angels, but the seed of *Abraham*, and there he hath tasted death for every man, that through death he might destroy him that had the power of death, that is the Devil, and deliver them who through fear of death were all their life time subject to Bondage: and when he had finished this work, he is set down on the right hand of the Majesty on high, being made so much better than the Angels, as he hath by an inheritance obtained a more excellent name than they; for to which of the Angels said he at any time, Thou art my Son, this day have I begotten thee? And again, when he bringeth in his first begotten into the world, he said, Let all the Angels worship him; and to his Angels he saith, Who hath made his Angels Spirits, and his Ministers a flame of fire: but unto the Son he saith, Thy Throne, O God, is for ever, a Scepter of Righteousness is the Scepter of thy Kingdom: And so on.

So here you may see, as the first man was made a little lower than the Angels, so the second man the Lord from Heaven, the quickening spirit, is made higher than the Angels, the brightness of the Fathers glory, and his express image.

And so this is the seed, and body, and image which the Lord God

God is raiſing and reſtoring and preparing to do his will, which far exceeds the glory of the firſt body; for the glory of the firſt body was a viſible glory, but the glory of the ſecond man, the ſecond body is an inviſible glory, and known and ſeen by the inviſible eye, and manifeſted by the inviſible power and ſpirit of our Lord Jeſus, in whom we have redemption through his blood, even the forgiveneſs of ſins, who is the image of the inviſible God, and the firſt born of every creature; by him were all things created, that are in Heaven and that are in Earth, viſible and inviſible, whether they be Thrones or Dominions, or Principalities or Powers, all things were created by him and for him, and he is before all things, and by him all things conſiſt, and he is the Head of the Body, the Church, who is the beginning, the firſt begotten from the dead, that in all things he might have the preheminency; and ſo this is he, and this is his Body and his Image which he is reſtoring and creating after God in Righteouſneſs and true Holineſs, *Eph.* 2. 10. 4. 24.

Abraham by his faith ſaw him who is inviſible, *Heb.* 11. who was the Father of the faithful, and ſo all the faithful who continue and abide in the faith of Gods Elect, will ſee the reſurrection and reſtauration of this inviſible body, which is the Church of Chriſt, the ſecond man, the Lord from Heaven; this is he who builds the ſecond houſe, who is a greater then *Solomon*, and whoſe houſe far exceeds the glory of *Solomons* Temple, whom the Apoſtle exhorts his holy Brethren to conſider, the High Prieſt of our profeſſion, Chriſt Jeſus, who was faithful to him that appointed him; as alſo *Moſes* was faithful in all his houſe: for this man was counted worthy of more glory then *Moſes*, in as much as he who hath builded the houſe, hath more honour then the houſe; for every houſe is builded by ſome man; but he that buildeth all things is God: for *Moſes* was faithful in all his houſe as a ſervant; but Chriſt as a Son over his own houſe, whoſe houſe are we, if we hold faſt the confidence of the hope firm unto the end, *Rom.* 3. and alſo 1 *Tim.* 3. 15. where the Apoſtle exhorts *Timothy* how to behave himſelf in the houſe of God, which is the Church of the living God, the ground and pillar of truth: ſo having therefore bold-

boldneſs to enter into the holieſt by the blood of Jeſus Chriſt by a new and living way, and having an High-Prieſt over the Houſe of God, let us draw near with a true heart, ſaith the Apoſtle, *Heb.* 10.

So in this new and living way, Chriſt Jeſus, the light of his glorious Goſpel, every one that abideth and walketh in this light, may enter by his blood into the holieſt of all; for he reigns over the houſe of *Jacob*, according to the Angels words to *Mary*, *Luke* 1.32,33.

So the glory of this houſe of *Jacob* is the Lord bringing forth and manifeſting, and will manifeſt every day more and more; and bleſſed and happy are all they that come into the brightneſs of the riſing of this glory, and as every one comes to the light of the Lord Jeſus, who is the image of the inviſible God, that ſhines in their hearts, will come more and more to ſee the glory of this day, and the glory and beauty of this body of Chriſt, which is his Church, and the glory and beauty of this image of the ſecond man, the Lord from Heaven, who is the brightneſs of his Fathers glory; and unto this King Eternal and Immortal, Inviſible, and the only wiſe God, be Honour and Glory, for ever and ever.

Margaret Fell.

FINIS

A Chronology of the Judges, and Kings of the JEWS.

1. Moſes.
2. Joſhua.
3. Othniel.
4. Ehud.
5. Deborah and Barak.
6. Gideon.
7. Abimelech.
8. Tolah.
9. Jair.
10. Jephthah.
11. Ibzan.
12. Elon.
13. Abdon.
14. Sampſon.
15. Eli.
16. Samuel, *At which time the people deſired to have a King like to other Nations.*

Kings of the Jews.

Saul.
David.
Solomon.

Kings of Judah.

1. Rehoboam, *in whoſe time the ten Tribes were rent away.*
2. Abijam.
3. Aſa.
4. Jehoſhaphat.
5. Jehoram.
6. Ahaziah.
7. Athaliah.
8. Jehoaſh.
9. Amaziah.
10. Azaziah, *or* Uzziah.
11. Jotham.
12. Ahaz.
13. Hezekiah.
14. Manaſſeh.
15. Amon.
16. Joſiah.
17. Jehoahaz.
18. Jehojakim.
19. Jehojachin.
20. Zedekiah, *in whoſe time* Nebuchadnezzar *deſtroy'd* Jeruſalem.

Kings of Iſrael.

1. Jeroboam.
2. Nadab.
3. Baaſha.
4. Elah.
5. Zimri.
6. Omri.
7. Ahab.
8. Ahaziah.
9. Joram.
10. Jehu.
11. Jehoahaz.
12. Joaſh.
13. Jeroboam.

Menahem.
Pekahiah.
Pekah.
Hoſhea, *who was vanquiſhed by* Salmaneſer, *and the* Iſraelites *carryed Captive into* Aſſyria.

The Dukes and Governours of the Jews.

1. Zerobabel.
2. Resa Mosollam.
3. Johannes Ben Resa.
4. Judas Hircanas.
5. Joseph.
6. Abner Simei.
7. Eli Matthia.
8. Aser Mahat.
9. Naged Artoxad.
10. Haggai.
11. Maslat Mahum.
12. Amos Syrach.
13. Mattathiah Siloack.
14. Joseph 2.
15. Johannes Hircanus, *who was the last Governour of* Iudea, *who descended from the Stock of* David.

The Macchabæan Princes of Jewry.

1. Judas Macchabæus.
2. Jonathan.
3. Simon.
4. Iohannes Hircanus.

The Macchabæan Kings of Iudah.

1. Aristobulus.
2. Alexander.
3. Alexandra, *or* Solome *Wife to* Alexander.
4. Hircanus, *eldest Son to* Alexander.

The Heathen Kings of Jewry.

1. Herod *the* Ascolonite, *at which time the Kingdom departed from* Iudah, *and* Christ *was born.*
2. Archelaus, 2. Herod Antipas, *and* 3. Lysinias, *Luke.* 3, 1.
3. Herod Antipas, *Tetrarch of* Galilee, *who beheaded* Iohn *the* Baptist, *and in whose time Christ suffered.*
4. Agrippa Herod, *who imprisoned* Peter *and* Iames, *and being stricken by an Angel was eaten with Worms.*
5. Agrippa Minor, *before whom* Paul *pleaded, and in whose time* Ierusalem *was overthrown by the Romans.*

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Mat. 5. 16. *Let your Light so shine before Men, that they may see your good Works, and glorifie your Father which is in Heaven.*
Luke 18. 7. *Shall not God avenge his own Elect, which cry Day and Night unto him, though he bear long with them?*

LONDON, Printed and Sold by J. Sowle, in *White-Hart-Court* in *Gracious-street*, 1710.